



Title: The origin of modern culture languages and their derivation from the Hebraica

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THE
ORIGIN OF MODERN CULTURE LANGUAGES
—AND THEIR—
DERIVATION FROM THE HEBRAICA.

BY
KARL RODOSI, Ph. D.

EDITED BY
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Author: "System and History of Nature," "Nature vs. The Bible,"
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HOC EDITOR.

בואת יפחנו דברי האמוה אתי

TO THE HYPERCRITICAL.

Daran erken' ich den gelehrten Herren!
Was ihr nicht tastet, steht euch meilenfern;
Was ihr nicht seht, das fehlt euch ganz und gar;
Was ihr nicht rechnet, glaubt ihr, sei nicht wahr;
Was ihr nicht wägt, hat für euch kein Gewicht.
Was ihr nicht münzt, das, meint ihr, gelte nicht
GOETHE'S FAUST

TRANSLATION.

Herein your learned men I recognize!
What you touch not, miles distant from you lies;
What you grasp not, is naught in sooth to you;
What you count not, cannot you deem be true;
What you weigh not, that hath for you no weight;
What you coin not, you're sure is counterfeit.

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1891

BY JULIUS SILVERSMITH.

THE EDITOR'S PREFACE.

IN the examination of the philology of the modern culture languages as derived from the Semitic tongues and principally from the Hebrew, we are confronted by the assertions and accepted notions of lexicographers, historians and archæologists that the primitive people of Central Asia and nearly all Europe were a distinct race known as the Aryans and that every definition or origin of their words were *a priori* indigenous to each race enumerated in the annals of vague history. In fact every Academician reverts to this singularly established pretext. The illustrious thinker KARL RÓDOSI with great acumen and philosophical thought, not only proves beyond doubt that the present European culture nations are not Aryans—but true descendants of Semitics and Hebrews, and that the wonderful notion of the Indo-Germanic theory is not at all tenable or worthy of credence. No better evidence can be adduced for his discovery of these facts than the linguistic monuments presented and elucidated in the alphabetically arranged irregular verbs, transliterated defined and euphonically traced to the *Hebraica*. The writer recognizes the fact that this new theory in a philological sense, will make a deep incision in the heretofore accepted teachings. But when we take into consideration how our primitive ancestors warred

with each other—had become separated—reverted into semi-barbarism after their dispersion into adjoining countries after the destruction of the first Jewish statehood in Palestine, nearly 600 years before the second conquest of Jerusalem and Palestine, it will appear sufficiently corroborative of the within thoughtful disquisition.

The author being himself a Slavonic and an Hebraist could best judge of the linguistic structure left us by the prehistoric and nomadic races whose primitive words he so logically compares and translates, leaving scarcely a doubt of the striking similarity and positive definitions even down to the modern culture languages and in consonance with the well defined grammatical laws of the Hebraica.

Not a few thinkers and even learned men will no doubt be surprised with this singular yet logical deduction, unless indeed, their preconceived notions preclude them from giving a fair and an impartial opinion of the authors exposition. If it is true, and our illustrious author gives us the most logical proofs of the authenticity of the derivation of the Latin and modern culture languages from the Hebraica, the question of the existence and identity of the supposed lost ten tribes of Israel is in reality solved! We are then the true Semites—the cultured nations are indeed the descendants of the Hebrew race!! This then would be the most potent retort to the Stöckers's, Marr's Treitschke's, Rohlings, Goldwin Smith's and kindred race haters who spew their wicked poison against their very progenitors—who cannot utter a single syllable unless it is of their paternal Semitic language!

Present lexicographers and philologists when writing of

COMPILERS PREFACE.

etymology and orthography of terms refer for the origin to the Latin and Greek languages, seldom to other tongues, but the celebrated WELSFORD very truly says: "Etymology has been so unsuccessful in establishing definite principles or so unfortunate in their application, that many persons regard it as bearing the same relation to grammar as astrology does to astronomy, alchemy to chemistry, or perpetual motion to mechanics"

Thus many modern words now in daily use and of pure Hebrew origin are designated by the learned Joseph E. Worcester, LL. D., that he cannot give the Etymology of them, and so states the fact in his definitions.

The best lexicon and dictionary has not been written as yet. The true world's language is the Hebraica for the root—a veritable *Volapük*—a survival of the fittest of all ancient and modern languages—the basis of lingual intercourse of over 100,000,000 Slavonics—the best and truest type of Hebraists with the nearly 300,000,000 descendants of Latins, Teutons, Franks, Goths, Anglo Saxons, Britons etc.

One of the most singularly anomalous circumstances touching the utter indifference by the learned philologists, whether of one or the other confessions, have until now totally ignored the true etymology and comparisons between the modern and this ancient language, which may be attributable to their narrow and confined theological philosophy, coupled with the unintelligible biblical dicta or prophetic allusions relating to "chosen tribes," or, that the so called new dispensation was determined in severing every tie from their brethren and of their primitive ancestors.

Be that as it may, the XIX century does not deal with abstract

fallacies—the true historian and scientist cannot nor should he pervert the truth, his research must be founded upon facts and data that are unerring.

Less blame may attach to the theological fraternity, who at best are simply wedded to abstract biblical dogmas; but the orientalist and academicians deserve greatest censure for this all important negligence. The latter have with much labor and hard study ransacked the *veda* of the autochthons along the Himalayas, when they had the Hebrew roots under their very feet—the most positive elements of the modern culture languages.

The illustrious author of this *a priori* system has already met with acknowledgement from erudite men in Europe, to-wit: the Rt. Rev. Evang. Bishop, of Upper Hungary, Baltik, a well known linguist and academician, officiating at Lipdó St. Miklós, Chief Rabbi: Kayserling, of Buda-Pest, Hungary, Rabbi: Dr. Gudeman, of Vienna, and others who enjoy a wide reputation as Hebrists and learned gentlemen in present literature, who although the first efforts were incomplete and simply paradigms being presented to them, at once recognized the theory and philosophy as based upon logic and archæological acumen.

JULIUS SILVERSMITH,

PREFATORY REMARKS

BY

PROF. ELIAS COLBERT ON KARL RODOSI'S DERIVATIONS.

I have read with much interest the proof sheets of the work by Mr. RODOSI, in which he traces out numerous identifications of Hebrew roots with those of several European languages. I cheerfully testify my belief that he has done a valuable work in the department of etymological research, though well aware that writing thus is to invite the sneer that one approves the threshing over of old straw and endorses a theory long since exploded.

During many ages it was generally believed that Hebrew, the language in which the Old Testament was written, is the most ancient of tongues and the parent of all the rest. ST. JEROME expressed this opinion more than in one place in his writings, and ORIGEN stated his belief that the Hebrew was originally given to the world through Adam. It is not on record that this theory was seriously questioned by any, whether Jew, Christian or Moham-
medan, till a little more than two centuries ago, though there is nothing in the Bible to support it, and it is open to inference that the original language, if any, was lost in the confusion of tongues. In the latter part of the seventeenth century the illustrious LEIBNITZ raised an objection. Though believing in one primitive language he wrote (to Tenzel) that to call Hebrew that primitive tongue is like calling branches of a tree primitive branches, or imagining that in some country hewn trunks could grow instead of trees.

Barely a century ago HERVAS proved by a comparative list of declensions and conjugations the previously taught affinity of the various branches of the Semitic family of languages, and laid it down as a rule that the true affinities of different tongues must be determined by similarities of grammatical construction instead of words. This rule has been adopted by succeeding philologists, and they have arrived at the conclusion that the Indo-European languages belong to a family that is not Semitic. This is so distinctly at variance with the theory of Mr. KODOSI that it may be thought he is simply preaching over again crude ideas of the dark ages, which are no more worthy of being entertained in these enlightened days than are the vagaries of the astrologers and the alchemists of a few hundred years ago.

Yet it cannot be denied that the affinities of languages are in large part determined by a comparison of their roots, and that the further back we go along the stream of time the more deeply is the philologist indebted to that feature, while at this end of the line it is also more important in another direction since the strictly commercial era set in than before. In fact we know that the building up of grammatical inflections must have been a later process than the adoption of mere radicals by any number of persons who coming together for the first time had to fuse their individual utterances so that the resulting vocables would be understood by all. Now if we carry out this thought to its legitimate conclusion it will not be difficult to suppose that the law laid down by HERVAS may be likened to that against polygamy—holding good over large areas and through many centuries, yet not universal either in place or time. And perhaps a much better illustration than the tree and its branches may be found in the plant that sends

up several stems from a single root, each of those stems sending off shoots that dip down and take root in the earth, becoming in turn the parents of other branches. If now we suppose these branches and their foliage to have mixed and interleaved luxuriantly, and the more recent ones to retain their vitality while the older stems have not only decayed but the resulting dust mingled with the soil, we shall have some such parallel as I conceive to exist between the modern and most ancient languages. It is evident the farther that process is carried the more difficult will it be to distinguish between the separate origins for the components of an particular section of this mass of vegetation. More than this. The direction in which the twigs, runners or filaments lie with regard to each other becomes the fact of greatest prominence in the effort to trace the now living ones back to their dead primitives.

This leads up to a third principle of lingual expression, not less important than the other two, though it seems to have received little attention. It is the order in which words are placed for the expression of a given fact or thought. In comparing Chinese with English we find a totally different sequence besides the want of similarity between the words themselves. Comparing English with Latin or Greek we discover different methods of attacking the subject, but less widely contrastive than in the first case. If we then compare the Hebrew with the Anglo-Saxon forms of English speech we see a much closer resemblance. We find verse after verse almost identical in the order in which the different verbal components of the sentences are presented. Does not this latter fact indicate an affiliation which even the admirers of HERVAS and MAX MÜLLER cannot conscientiously ignore when once their attention is called to it?

We may admit that the great majority of the modern European languages are descendants of the one which was mother to the Sanscrit, Latin and Greek. But it cannot be denied that the English, with some others, have been formed by interlacings from two great branches of that family stem, one of which was probably much older than the other. One of these branches grew much the nearer to the Semitic stem, and for some distance appears to have run almost parallel with it, the result being an intertwining of the shoots thrown out by each and the many close approaches to identity which have been discovered by Mr. RODOSI. I do not wish to be understood as thinking he is right in all his comparisons. * * * But these things do not largely detract from the value of his labor in pointing out a wondrous stock of similarities between the roots of the languages spoken by those peoples and the ancient Hebrew, which it may be remembered assumed its classical shape at least as early as the founding of Rome, and perhaps not long after the march of the Aryans into India. He has collected a rich store of material for use in the building of a college in the grand university of the knowable; and if a considerable portion of that material be culled out by those who come after him, enough will remain to compose a large part of a new structure on the ruins of one long since buried under the accumulated debris of the ages.

ELIAS COLBERT.

A COMMENT

BY REV. J. O. M. HEWITT, OF SHEFFIELD, ILL.

The Origin of Modern Culture Languages and their Derivation from the Hebraica, by Prof. KARL RODOSI, Ph. D., which I had the pleasure to peruse, is a work in the right direction; for as we have long known that *The Sanscrit* is not a primitive, but on the other and, is as truly a *derived speech* as any of the so called *Modern Culture Languages*, should lead philologists to look further before they adopt the theory that these languages of the culture nations are Aryan.

The old theory of Hebrew derivation is not disproved by any show of Hindoo derivation, so long as the Indo-Speech is confessed to be itself derived; consequently we are not obliged to accept as authority the deductions of Prof. MAX MÜLLER, WHITNEY, or any other of that school of criticism; and when we reflect that RENAN, who is perhaps one of the best Hebraists of our time, gives his unqualified expression of belief that the Hebrew rather than the Phœnician is the creator of the first phonetic alphabet; should we not also believe that *the alphabet* originates from the people of longest standing speech; for *age* is necessary to culture and culture to science in any branch of art; consequently, we would invite careful study of the claims, so well put forth by Dr. RODOSI.

No less important is the statement put forth by the late eminent Abbé LATOUCHE, who taught Hebrew for about sixty years of the present century, at a University of France, which should corroborate the system of Dr. RODOSI, who said: *L'hebreu est la mère de toutes les langues modernes.*

J. O. M. HEWITT, Pastor Unit. Cong.

A COMMENT

By J. M. HIRSH. Ph. Dr.

The true *Volapük* is found. The language, which tied together one human brotherhood at the tower of Babel, is not a dead language, but the living tongue of the civilized nations of to day, modified no more than provincialisms change the same language in our own day.

This age of scientific surprises, so dear to the student, has resurrected the unity of language and unity of brotherhood through the able researches of Dr. KARL RODOSI, to whom the great credit belongs of having dived into the depths of the unknown past through the true history of nations—their languages. Prof. Schlieman in spite of the Homeric laughter of self-styled scientists, proved at a great sacrifice, that Homers history of Troy was not a fable, yet the untold treasures, yielded by the ancient side of Troy to his investigations sinks into insignificance alongside of the researches of Dr. Rodosi, who proves that the language, which the Patriarchs learned in their cradle, has survived time not as a dead, but as the living tongue of civilization.

To the layman the research is simply wonderful, especially, that the English language, mostly used on this globe being almost purely Hebrew, and that it is derived from the no less Hebrew—the Anglo-Saxon. Thousands of examples are so striking, that they cannot be overlooked. When the Frenchman uses the identical

Hebrew word *ami* for friend, and the Englisman the identical Hebrew word *en-ami* — not my friend, for enemy, changing only the orthography, as the evolution of language changes it even in our own day. When we find, that the word: *Law* לֹא, is literally in spelling and pronounciation the first Hebrew word of the decalogue: *thou shalt not*; when we see, that the great *Jove* of the Grecian Olympus is very much like יְהוָה *J(eh)ova*, and *Zeus* like צְבָאוֹת *Zevaus*; when we see, that the Slavonic *hora: mountain* is identical with the Hebrew הָרָה *hora, ad infinitum*, we can but bow our heads to the infatigable research, to which in this practical age, few will devote their lives. If the recognition of this unity of languages will hasten the millenial unity of nations, wiping out the differences which have led barbaric ignorance to endless bloodshed, it will be worth all the inventions of our prolific age.

JOSEPH M. HIRSH.

PREFACE.

THE author of the subjoined treatise has devoted much time and with much predilection in philology, especially relating to the study of the reigning languages of Europe and notably of the recently created nationalities. He has observed during the past year with much surprise, that a greater similarity exists in the root-euphony of the English and Slavonic tongues, than for instance between the English and German, notwithstanding that the Anglo-Saxon formed the greatest contingent of the Germanic people; and this was all the more singular since for more than 1400 years no intercourse of any note either geographically, politically or commercially is recorded; no less singular is the fact that between the Slavs and Britons the powerful German tribe reared itself; thus placing natural interpositions for every linguistic synonyma.

That there is however a close kinship between these three languages, led me to cogitating; that these two leading nations to-wit: The German and Slavs must have sprang erstwhile from one parent people, but, through exterior influence assumed separate characteristics. To arrive at more positive data, involving the ethnography and prehistoric status of these parents was no easy task—it was a vast field of utter darkness—but with persistence and a truthful aim the matter became more lucid to me at every step, until the whole of the Semitic vocabu-

lary range became a burning flame to me when compared with our modern culture tongues and languages. The more I penetrated into this vast terrain of research wherewith I might harmonize and compare the origin, the more the evidences presented themselves as corroborative. My attention was first directed to the three languages noted herein, as expressing similarity in euphony and definition of many words when compared with the *a priori* Hebraic roots. I did not rest satisfied with this first attempt but continued searching on until I became thoroughly convinced that the prehistoric *Hebraica*, (until now considered as unfathomable or inexplicable) was the source of all our modern culture languages. Not alone that I discovered in the three important World's languages the roots derived from the Hebraica, but in my subsequent study of the history I became even more positive on this all important phenomenon. A logical reasoning forced me to the unerring judgment that the synonymous sounding roots in these languages and their pronunciation must have emanated from one parent or tribal source, as may be readily observed from the next related tribal vocabularies. My conviction became more fixed when viewing the most prominent, namely: the German dialect in its varied conjugations and declensions of its substantives as well as its verbs which must form the basis for tracing all its roots from the Hebraica. The positive evidence I propose to present herein all irregular English verbs in subsequent portions of this disquisition; none the less does this rule apply to all irregular verbs even in the German language. That which relates now to the ethnology of this tribal people, notably the Hebrews, the readers attention is directed to the earlier history of the Jews, in which is univer-

sally the fact related that ten tribes emigrated from Palestine in the *lunar* year 2450 or about 560 years before the C. E., and that since their exodus not a vestige of their identity is recorded as to their existence elsewhere.

The descendents of the present Jewish people are of only one branch, the tribe of Judah; counting about from 7 to 10 million souls. For two thousand years persecution with fire and sword has decimated this people, so that but a remnant appear statistically. Had these people not been consigned to destruction their normal status would count at least from 30 to 40 million souls. It will be seen at sight, that if we multiply the gross population of the entire ten tribes by 10, we would certainly have the 300 to 400 million souls now constituting the leading cultured Christian nations.

It will be observed that this brief disquisition gives us a veritable mirror to these all important facts. I desire however to add the no less important nomenclature of the German, Slavic and Anglo-Saxon races and their terrains which they peopled, and that even these are distinctly Hebrew. In fine might I entertain the hope, after having religiously and faithfully given the details of my cogitation, that these several nations whose origin and identity are unquestionably from one primal race — Semites — to thus recognize themselves as descendants from that once noble people.

הנה מה טוב ומה נעים שבת אחים גם יחד

How lovely and sublime it were if brethern dwelt in peace and union together.

SOME GRAMMATICAL RULES TOUCHING THE PROPER PRONUNCIATION.

It will be essentially necessary to understand the genius of the Hebraica, in that certain letters of the alphabet have several uses and are differently pronounced, so as to give to the words formed their meaning and signification.

A. Thus for instance the letter—*y*—(*ayin*)—*y* is used as a *w* and also as the French nasal sound *ng*, and oft as a simple *g*. At the beginning and at the end of a word it is most generally sounded like *w*, rarely *ng*. In the middle of words it is also pronounced as *i*, *u*, or *e*, also as a short *e* as in *web*, *men*, and also a short *i* as in *dip*, *rip*. It will be observed that this singular letter is a veritable *ignis fatuus* in its application, not alone that it has many sounds, but may assume any position in any root word i. e. at the beginning, in the middle or at the end. The reader will however understand that no orthoepist can definitely imitate by signs or characters the euphony or the pronunciation of vocabularies of a dead language, the Hebrew language required a *Massorah* which was invented as late as the seventh century C. E. Our modern culture languages however, give us the true genius of the origin of each particular character and root.

The Hebrew character *sh*—*sh*, and *sch*, (*sheen* or *seen*) is rarely

pronounced as *w*,—oft like *ye* but principally as *sch*, or *s*, as in the Hebrew. The Latins however, transposed it for an *x*.

The letter **צ** *Tzade*,—*z*—The Anglo Saxon uses it like *t*, *z* and “*ce*,” while the Teutons pronounce it like *tz*, *z*, and like *ce*, both nations rarely like *ye*.

The Hebrew letter **ב** *Beth*—*b* is generally pronounced like the latin *v*, oft like *b*, and like *w*.

פ—*Phe* or *Fe*—is sounded like *f*, or *p*.

ת—*Tav* or *Thav*—*t*, or *s*.

That which relates to the orthography of the languages the author refers to a future treatise, but will clearly show, that although the culture languages take their roots from the Hebrew, each particular tribal people formed their own rules for spelling and pronunciation, *e. g.*

ק—Is equivalent to *k*, *ch*, *gh*, and *wh*, and rarely like a simple *w*, etc.

The Hebrew letter **כ** *Kaph* is always represented as a *k*, while the letter **ך** *Koph* is invariably pronounced like *c*, and often like *ge*.

B. In all the modern culture languages, as a rule, there are but two radical sounds to a primal root, in a few cases three; all others are simply auxiliaries.

C. A special attribute is manifest in the primitive Hebrew language which grammatically permits the mobility and transposition of the radical sounds in any word, but this does not change the meaning. This occurs often in our modern languages, but the origin and root are unquestionably of the Hebraica.

The same rule permitted some transpositions of relative organic radical sounds as shown already by preceeding maxims,

these are well known to every student of the Hebrew language.

To better comprehend the historical development of the primitive tribal languages, it is necessary to know that the Clavonics, Germans (*Teutons*) are true Hebraic types, they have retained the root words in nearly all their pristine euphony, while the Romanic, inclusive of the Latins, Franks, Spanish, Portuguese and Italians, assumed different dialects from the Hebraica.

It will be understood that the annexed vocabulary is derived from the pure Hebrew, as well as their synonyms, and will be recognized by every Hebraist as the richest conception-fund found in any of the known languages.

The author herewith submits this brief conception and hopes to obtain therewith its rightful recognition from all literary and truly philosophic students, believing that the labor bestowed upon this new and all important archeological system may lead to the correction of the many errors and misconceptions heretofore entertained, and may help mankind to a truer and better knowledge than the past has vouchsafed us.

For the purpose of giving the reader the nomenclature of the primitives or tribes with their Hebrew synonyms, I enumerate the following:

The German=*כרמי* or *כרמן*. In biblical language this reads *גפן כרמי*. Judah=*יהודה*. Saxon=*יששכר*. Danes=*דן*. Goths=*גר*. Franks=*אפרים*. These four are original tribes. Porussia or Prussians=*פרת יוסף*. Poras Joseph, (a fruitful plant.) Britons=*ברית*. descendants of the holy covenant. Spaniards or Spain=*עברי השפע*. *Iberi Hispan*. (Pre-eminent Domain of Hebrews.) Teutonia=*דעו דן*. *D'u*

GRAMMATICAL RULES.

XXI

Don, in God-believing. Slavonic or Slavs—שְׁלֹוה. *Slava*, debased, like the Anglo-Saxon a slave—Apostates. Sarmatians—סַר מַטָּה. (*Sar mata*) deeply sunk &c.

ABBREVIATIONS AND REFERENCES.

LANGUAGES.

Arab.	stands for Arabic.
A-S.....	Anglo-Saxon
Chal.....	Chaldaic.
Dan.....	Danish.
Dut.....	Dutch
Eng.....	English.
Fr.....	French.
Frs.....	Frisian.
Gael.....	Gaelic.
Ger.....	German.
Goth.....	Gothic.
H.....	Hebrew.
Hung.....	Hungarian.
Icel.....	Icelandic.
Ir.....	Irish.
It.....	Italian.
L.....	Latin.
Sl.....	Slavonic.
Sp.....	Spanish.
Sw.....	Swedish.

GRAMMAR ETC.

der.	stands for derived
e. g.....	for example
gram.....	grammatical.
langu.....	language.
part.....	participle.
regul.....	regular.
signif.....	signification.
subst.....	substantive.

syn.	stands for synonyms.
transl.....	translation.
v.....	verb.

BIBLE REFERENCES.

Am.	stands for Amos.
Cant.....	Canticles.
Chron.....	Chronicles.
Dan.....	Daniel.
Deut.....	Deuteronomy.
Eccles.....	Ecclesiastes.
Esth.....	Esther.
Exod.....	Exodus.
Ezech.....	Ezekiel.
Gen.....	Genesis.
Hab.....	Habakuk.
Hos.....	Hosea.
Jes.....	Isaia or Jesaia.
Jer.....	Jeremias.
Jud.....	Judges.
Jos.....	Joshua.
Lam. (Thr.)....	Lamen'n (Threni
Lev.....	Leviticus
Mal.....	Malachia.
Num.....	Numeri.
Prov.....	Proverbs.
Ps.....	Psalms.
Reg.....	Regum (Kings).
Sam.....	Samuel.
Talm.....	Talmud.
Zach.....	Zacharia.
Zeph.....	Zephania.

LIST OF ALL IRREGULAR VERBS.

INTRODUCTORY REMARKS.

The reason for the irregular conjugation of verbs of both the English as well as the German languages rests solely in the form of the signification of the Hebrew root. There are two principal variations of conjugations in the English language; the first of which, is known in the German grammar as the (*Schwache*) or mild conjugation i. e., when the participle ends with an *n* instead of *d* or *ed*, and is verified as follows:

1. As may appear in the ultimate root letter of the Hebraica and if it sounds like א *a*, ה *h*, sometimes ג *gh*.
2. Or when the Hebrew root ends or begins with the letter מ *m* or ends with מ *m*.
3. When the Hebrew root contains the transmutable and changeable character י *y*.

The second form of the irregularity of the conjugation of the Hebrew root is distinctly manifest in the various forms and conceptions of the verbs, of which there are seven in the Hebrew grammar, well known to Hebraists to-wit: *Kal*, *Niphal*, *Piel*, *Pual*, *Hiphil*, *Hophal* and *Hithpael*.

Finally when the Hebrew root ends with a γ α , τ ϵ , or η ϵ .

The cause for the irregularity of each particular verb will be explained and exemplified in the progress of this dissertation.

All the following irregular verbs will be denoted by the Anglo-Saxon pronunciation, because that language is the true medium between the primitive Hebraica and our modern idioms, abbreviated with A. S., denoting Anglo-Saxon.

ABIDE—*Abode*—*Abode*. A. S., *abidan* or *bidan*. אביטה

הביטה = *abitah*, *habitah*, from the root נבט = *nabot*. This H, word is mainly used in a transitive form of conjugation הפעיל and its interpretation in English is as follows:

1. Look around, לא הביט און ביעקב (Num. 23. 21.)

2. Contemplate, considerate, בהיטי אל כל מצותיה (Psalm 119. 6.)

3. Regard, respect, הבט לברית. (Psalm 74. 20.)

4. Hope, expect, הנה כה מבטנו. (Jes. 20. 6.)

The German language does not use this word, but has a synonyme in *Weilen* from the H., root, ויחל *va-jichel*, the same as in English, while; the η is represented as *wh*. In Sl., the same word *Chwila*,—while, *Weile*.

This verb is irregular because it is not used in the neuter form נבט *nabot*, but its application is in the transitive, which is distinctly visible in the Eng., conjugation.

AM—*be*—*was*—*been*. Am., A-S. *eom*, Goth *im*, from H. root

עם, *im*. Its signification, being—be, was, been—A-S

beon, from the root באה or בוא *bouh* or *boe*. In the H. conjugation באי—באה—באים or באין *boih was, boim* or *boin*. Its translation, 1st., be, was, been. 2d. Come, came, come.

The Sl. word for *be* is *bud* also derived from the root באה *bath*. The latin *esse*, and the German *sein*, are derived from the root עת, עתים or עתין. *Ess*—*Ytim*, signifies *this time*. This word is irregular in the English conjugation, because there are two different roots, as explained above.

ARISE.—*Arose*,—*Arisen*. A-S., *arisan*, from H. root רוון *rason*, high, eminent. This H. word occurs simply as a substantive in the Bible. The German word *Riese* is derived from the same root, "but not the word *reisen*. The latter is derived from רוצה—רוץ *ruz, riza*, of which the translation is: hasten, swiftly, quickly. e. g. האוינו רוונים (Ps. 2. 2.)—ורוונים נסדו יחד (Jud. 5. 3.) The word *arise* is irregular because the root רוון *rason*, ends with an *n*, and is denoted in the part. case.

AWAKE.—*Awoke*,—*Awaked*. A-S. *awacian*, from H. root כחן *wachan*. Its translation: 1st. Try. 2d. Examine. 3d. Watch. e. g. עפל וכחן (Isaiah 32. 14.) הקימו כחוניו (Isaiah 23.14.)—in both examples the signification of כחן *wachan*, watch. The Ger. *Wachen, Wache, Wacht* is derived from the same root, also the Sl. *wachtar*, watchman.

The Eng. verb *awake*, is irregular because the

IRREGULAR VERBS.

H. root contains a ח *ch*, as shown and visibly indicated in the above.

BAKE.—*Baked*, or *Baken*. A-S. *baean*. This verb is derived from two different H. roots. 1st. אָפַח *apaḥ* or *apak*. (For, an *h* at the end of a H. root is often pronounced like *k*, and therefore the letter *h* in English is called *aich*.) *bake*. 2d. בָּקַע *baean*, cleave, split בָּקַע *baeaḥ*, avoid, destroy. "The earth is *baked* with frost."—e. g. מִצּוֹת אָפַח (Gen. 19. 8.) בָּקַע יָם הַבּוֹק תְּבוֹק הָאָרֶץ (Psalm 78. 13.) וַיַּעֲבִירָם (Isaiah 24. 3.)

The Ger. verb *baken* and the Sl. *pekat* *bake* are derived from the same H. root. The Eng. verb *bake* also the Ger. *baken* are irregular because the H. root אָפַח ends with ח *h*, resp. ע = *y*, and regular when it has the signification of בָּקַע *destroy*.

BASTE—*basted*, *basten* or *basted*; Bretagne *baz*; Fr. *bâton*; Sp. *baston*; Sl. *baznut*; Hung. *bot* (stick or club.) This word is derived, 1.) from the H. root בָּצַע *baze*. If צ is pronounced like *t* and ע like *n*, as is often done in all Semitic languages, we obtain the word *baton* This H. word signifies: *to attack, assail; to hurt, wound, damage*, etc.

Amos 9: 1.) וּבָצַעַם בְּרֹאשׁ כָּלֶם
Job 6: 9.) יִתֵּר יָדוֹ וַיִּבְצַעֲנִי

This Eng. verb is irregular because its H. root בָּצַע *baze* ends with an ע.

2.) *Baste*, a fowl, is derived from the Hebrew word פָּשַׁט *pashat*, and signifies: *to extent in health and wealth, to fatten* like the Ger. *feist* etc. This v. is regular because the H. root ends with the consonant ט, e. g. נָהֵם (Nahum 3: 16.) יִלֵּךְ פֶּשֶׁט וַיַּעֲפֵף

BEAR.—*bore—bare—born.* A-S. *beran.* From the H. root ברא *bara.* Its translation: create, form, produce. e. g. בראשית ברא אלהים (Gen. 1. 1.) ואם בריאה יברא (Num. 16. 30.)

BEAR.—*bore or bare—borne.* The signif. of *wear, carry* is derived from the H. root * עבר *eber*, העבר *hebar*, remove, take away, transfer. e. g. ויעבר את אשר לו (Gen. 32. 24.) The Ger. does not use this word in this form but as a substantive. *Bürde* identical with the Eng. *burden* from H. עבורה ** עבורת *eburah—eburat*—load, charge. e. g. ראה עני בשבט עברתו (Thr. 3.)

The Sl. *brat*=bear is also derived from the H. root עבר *ebar*. The Eng. verb *bear* is irregular because the H. root contains an *y*—*y* and is in the participle case pronounced like an *n*.

* See how the *y* is transposed into the middle of the word and observe its reading *bear*.

** Transpose the *y* to the end and you have *burden*.

BEAT.—*Beat or Bet,—Beaten.* A-S. *beaten.* L. *batuo.* It. *batere.* Fr. *battre.* Sl. *bit.* From H. root בעט *bat.* Its translation: trample upon, kick at, and despise, reject. e. g. וישמן ישרון ויבעט (Deut. 32. 15.) The Ger. does not use this word. The En. verb *beat*, is irregular because the H. root contains an *y* and is denoted in the participle. as *n*.

IRREGULAR VERBS.

BECOME.—*became—become.* A-S. *cweman*. Ger. *bekommen* or *bequemen*. From H. root קום *com* or *cwem*; or from the synon. root קומה *comah*, בקום *become* or *bequem* (the ן *w*, pronounced as a consonant). ב *be*, has the signif. of *in*. The translation of the H. word קום is multifarious, but mainly as: 1. Come into appearance. 2. Set up, restore, support etc. e. g. ויקם לקראתם (Gen. 19. 1.)
וחרבותיה אקום (Jer. 44. 26.)

Both the Eng. and Ger. verbs—become, *bekommen* are irregular because the H. root ends with ה *h*, or מ *m*.

BEGET.—*begot—begotten.* A-S. *begetan*. Ger. *begatten*. From the H. root אגר *agad*. Its translation is tie, bound in a mass. This word does not occur as a verb in the Bible, but as a subst. אגדה *agudah*. 1. Bunch, bundle. 2. Band of men—באגדה *beagudah*, *beget*, in an alliance. e. g. ולקחתם אגדת אוזב (Exod. 12. 22). ויהיו לאגדה אחת (Sam. ii. 2. 25.)

The Eng. verb *beget* is irregular because the A-S. made it derive from אגדה with an ה *h*, as a vowel at the end; the Ger. *begatten*, *begatted* is regular because the old German derived it from the H. verb אגר *agad*, with a consonant at the end.

BEGIN.—*began or begun,—begun.* A-S. *beginnan*. Ger. *beginnen*. From the H. root נגע *nagan*; (נ *n*); הגיע *higin*; בהגיע *behigin*, begin. The signif. of the H. word is various, but mainly as: to touch, reach, come

near etc. בהגיע *begin* equivalent with *touching, coming near*. e. g. הגיע דבר המלך (Esth. 9. 1.)
ובהגיע חר אסתר (Esth. 2. 15.)

Both the Eng. verbs *begin*, and Ger. *beginnen, begonnen* are irregular because the H. root ends with an *y* and is denoted visibly as *n* in the participle.

BEGIRD.—*begirt*, or *begirded*.—*begirt* or *begirded*. A-S. *begirdan*. Ger. *begürten, begürtet*. From the H. root חגר *chagar*, to gird; חגרה or חגרת *hagurah* or *hagurat* (ח *h*.) girdle, belt. The signif. of the H. word is: 1. To gird, attire. 2. Withold, restrain. e. g. כבתולה חגרת שק (Ps. 45. 4.) חגור הרבך על ירך (Joel 1. 8.)

The Eng. verb *gird* is therefore irreg. because the H. word חגרת *hagurat* ends with a *t*. The Ger. makes no use of this Eng. grammatical rule and is always regular: *begürten, begürtet*, because the H. root ends with a consonant.

BEHOLD.—*beheld* or *beholden*. A-S. *behealdan*. From H. root הלל *hell* or הילל *he'ilel*, like the Ger. *hell*, and its signif. is here: to shine, to light. The H. root הלל *halal*, has also many other interpretations, mainly: to praise, glorify, hallow etc. The latin *lumen* is also from the H. root הילל *he'ilel*, in its transformation יהל *jahil* or *ihil*; יהלם *jahalum* or *ihalum*. L. *illuminare*. Its signif. in H. language: brightly shining light, and is therefore used as the denomination of the diamond: e. g. בהלו נרו על ראשי (Job 29. 2.)

עַר יֵרַח וְלֹא יֵאָחֵל (Job 31. 26.) אֹר כִּי יֵהֵל
(Job 25. 5.)

The *d* in the Eng. word *behold* is only an affix, and is therefore irregular because the H. word תְּהִלָּה *tehiluh*, from the same root and the same signif. as above mentioned ends with an ה *h*. The Ger. *erhel-len*—*erhell*t from the same root is always regular, because the H. root הֵלֵל *helal* or *hell* ends with a consonant. The Eng. word *hold* in the sense of firmness, is derived from another H. root, and will be explained under its proper head.

BEND.—*bent*—*bent*. A-S. *bendan*. Fr. *bander*. From H. root בָּנַט *bant* or *bent*. Its signif. is: to crook or curve. This H. root does not occur as a verb in the Bible but as a subst. אֲבָנֶט *abnet*, *girdle*, and is found in the Eng. Ger. Sl., and all latin languages as *band*, *bunda*, *bandage* etc. e. g. וַיַּחְגֹּר אֹתוֹ בְּאַבְנֶט (Lev. 8. 4.)

It may also be derived from the H. root עָבַד *bend* (the *y n* transposed in the middle of the word.) Its translation being: to serve as a slave in humbleness, inflection. e. g. וְעָבַדְתָּ אֶת אֹיִבְךָ (Deut. 28. 48.)

עָבַד עֲבָדִים יְהִי לְאָחִיו (Gen. 9. 25.)

The Ger. *beten*, Old-Ger. *benten* or *benshen* is also derived from the root עָבַד *bend*. The Eng. verb *bend* is irregular because the H. roots בָּנַט and עָבַד *bend* and *bent* have a *d* or *t*, at the end. The Ger. verb *beten*, *gebetet* is regular because the Ger. does not employ the Eng. rule of Grammar since the end letter

is a consonant, as heretofore indicated. It will be found so in all similar cases.

BEREAVE.—*bereaved* or *bereft*.—*bereaved* or *bereft*. A-S. *bereave* and *bereafian*. Ger. *berauben*. From two diverse H. roots. 1. רבב or רב *rov*, and רפה or רוף *ruf*. The signif. of 1. Defeat, destroy. 2. Cause to tremble, sink down, weaken. e. g.

וַיִּמְרָחוּ וַרְבּוּ (Gen. 21. 21.) וַיְהִי רַבָּה קֶשֶׁת (Gen. 49. 23.) אִזְרַח רֹאשׁוֹ (Jud. 8. 3.) וַעֲמֹדֵי שָׁמַיִם יִרְפּוּ (Job 26. 11.)

The Eng. verb *bereave* is therefore irregular because there are two different H. roots i. e. first as רבב *rov*, with a *v*, and secondly רפה *ruf*, with an *f*; a distinct characteristic of this language. The Ger. *berauben*, *beraubt* is regular, because the Ger. made it be derived alone from the root רבב *rov*.

BESEECH.—*besought* or *beseeched*.—*besought* or *beseeched*, A-S. *besecan*. Ger. *ersuchen*, *ersucht*. From the H. root שׁיח *sicha*. Its signif. to speak impressively, urgently—to request, complain etc. e. g.

אֶשְׁפֹּךְ לִפְנֵי שִׁיחִי (Ps. 104. 34.) יִעֲרַב עָלָיו שִׁיחִי (Ps. 142. 4.)

Both the Eng. and Ger. verbs *seek*, *suchen* are derived from an entirely different root, which will be explained under the proper head. The Eng. verb *beseech* is only seemingly irregular, for it is one and the same when the H. root letter שׁ is expressed in Eng.

with *ch* or *gh*, as is clearly denoted in the introduction of this disquisition. The Ger. verb *ersuchen* is regular because he pronounces the *h* letter ה in its original sound and meaning as well in the presence as in the participle.

BESTEAD.—*bestead* or *bested*—*bestead* or *bested*. A-S. *stede*, *styde*, to help, support, assist. Ger. *bestatten*. From the H. root סעד *sead*. Its transl: make prosperous, support, assist, refresh etc. The *t* in the Eng. and Ger. verb *stead*, *statten* is merely a prefix equally used in the H. סעד, תסעד *sead*, *tsead*, or its simpler pronunciation *stead*; for in the Eng. as well as the Ger. word *satiare*, *satt* and Latin *satis* (from the same derivation) is the H. root סעד *sead* clearly sounded. e. g.

וּסְעָדוּ לְבַכְכֶּם (Ps. 20. 2.) וּסְעָדוּ לְבַכְכֶּם (Gen. 18. 5.)

The Eng. verb *bestead* is irregular because the H. root סעד *sead* ends with a *d*; the Ger. conjugation is regular as shown in the rule heretofore stated.

BETIDE.—*betid*—*betid*. A-S. *tidan*. Ger. *deuten*, *bedeuten*. From the H. root ידע *idan* (ע n). In its various transformations: דעת *deat*. Ger. *deuten* תדע *teden*. A-S. *tidan*. Its signif. is manifold: to perceive, feel, recognize, declare, confess, meditate etc. e. g.

לְמַעַן דַּעַת כָּל עַמִּי הָאָרֶץ (Jeh. 4. 24.)

יָדַע תְּדַע פָּנֵי צֹאנֶךָ (Prov. 27. 22.)

The latin word *idea* is also derived from ידע or דע *ideah* in its translation of: meditate, reflect. Even the latin word *Deus* from דעות—דעה *Deuh*, *Deus*, as

representing the comprehension of the highest omniscience. e. g.

1. אחזה דעי אף אני (Job 32. 18.)

אשא דעי למרחוק (Job 36. 2.)

2. ויש דעה בעליון (Pr. 73. 11).

* כי אל דעות יהוה (Sam. I. 2. 3.)

The Eng. verb *betide* is irregular because the H-root דעת *deat* or *dial* ends with a *i*. The Ger. verb *deuten*, *bedeuten* is regular as already explained.

* The Editor was most agreeably surprised in finding the several conceptions of the diety contained in this sentence. Will not the Hebraist observe the *Moslem* אל *Allah*; דעות *Deus* of the Latins and the Hebraic יהוה *Jehovah*?

BID.—*bid* or *bade*—*bid* or *bidden*. A-S. *biddan*. Goth. *bið-dan*. Ger. 1. *bieten*, *geboten*; 2. *bitten*, *geboten*; 3. *gebieta*, *gebieten*. This Eng. word has three different definitions. The German has likewise three distinct conceptions, and in fact the Hebrew has also three different roots as follows: 1. In the sense of *offer* Ger. *bieten* from במח *bitach* or *bitah* (ח *ch*,—ה *h*) to promise, assure. e. g.

הבטחת את העם הזה (Jer. 28. 15.)

ויבטח אתכם על שקר (Jer. 29. 31)

2. In the sense of *request*, *invite* Ger. *bitten*, from בי *bie*; בעה or בעי *bei* and בעד *bead* or *bid*.

All the three H. roots have the signif. of: request, beg. e. g.

כִּי אֲדַנִּי (Gen. 43. 20.)

אִם תִּבְעִיז בְּעִי (Jes. 21. 12.)

בְּעַד אִישׁ לְאִישׁ (Modern Hebrew.)

כַּעֲדוֹ וּבְעַד כִּיתוֹ (Lev. 16. 11.)

3. In the sense of: command, order. Ger. *gebieten* as subst. *gebot*, from: בִּיעַת *biet*, בִּיעַתָּה *biotah*, to ex-
cite, command, terrify. e. g.

בְּעוֹתֵי אֱלֹהִים יִעֲרֹכּוּנִי (Job 6. 4.)

הֲלֹא שְׂאֵתוֹ תִּבְעַת אֲחֶיכֶם? (Job 13. 11.)

The Eng. verb *bid* is irregular because all the H. roots from which this Eng. word is derived have either a vowel at the end, or contain an *y*, or has a *t*, at the end. The Ger. verbs also in all three cases are irregular for the same reasons.

BIND.—*bound—bound or bounden.* A-S. *bindan*. Ger. *binden*. Sl. *wjazat*. From H. root עִבַּת *bind* (the *y* *n*, transposed in the middle of the word.) Its signific: to bind, restrain, עֲבוֹת *bont*, cord, rope. e. g.

וַיַּעֲבֹתוּהָ (Micha. 7. 3.)

נָחֲנוּ עֲלֶיךָ עֲבָתִים (Ez. 3. 25.)

The Eng. *fetter*. Ger. *fessel*, also the Eng. *vassal*, Ger. *vasall*, are derived from the same root.

Both the Eng. and Ger. verbs *bind*, *binden*, are irregular because the H. root contains an *y*, and has a *t*, at the end of the word.

BITE.—*bit—bit or bitten.* A-S. *bitan*. Ger. *beissen*. From the H. root בָּתַח *bitah*, and בָּתַר *biter*. Its definition: to cut, dissect—cleft, fissure, excision. e. g.

וַאֲשִׁיתִּיהוּ בָּתַח (Jes. 5. 6.)

בְּנַחֲלֵי הַבְּתוֹת (Jes. 7. 19.)

וְאַתְּ הַצֶּפּוֹר לֹא בָתַר (Gen. 15. 10.)

וַיִּתֵּן אִישׁ בָּתָרוֹ (Gen. 15. 10.)

The Ger. word *wuth*, *wüthend*, and the Sl. *besni*, rage, raging; also the Eng. *waste*, and Latin *vastatio*, *devasto*, are derived from the same H. root בָּתַח *wutha*.

Both the Eng. and Ger. verbs *bite*, *beisen* are irregular because the H. root בָּתַח *bitah* has a ה *h*, at the end.

BLEED.—*bled—bled.* A-S. *bledan*. Ger. *bluten*. From the H. root בָּלַח *belet*, with the parag. י *i*, בָּלַחְתִּי *bilti*.

The translation of this H. word is varied, as follows: without, except, only, merely, and “*total consumption, until it is not.*”

The Eng. and Ger. *bleed*, *blood*; *blut*, *bluten* have the signif. of the last definition of the H. root. e. g.

בָּלַחְתִּי אִם נוֹיִתֵּנִי (Gen. 47. 18)

עַל בָּלַחְתִּי הַשְּׂאִיר לִי (Num. 21. 35)

The Eng. verb *bleed*, is irregular because the H. root בָּלַח ends with a *t*; the Ger. verb *bluten* is regular as shown in the rule heretofore stated.

BLOW.—*blow—blown.* A-S. *blawan*. Goth. *blasun*. Ger. *blasen*, *geblasen*. This word has two synonymous H. roots. 1. בָּלַע *blaw*, (ע *w*) 2. בָּלַח *balah*,

בלהות *blahos*.

Both the Hebrew words have the signif. of: make to disapprove, destroy,—terror, calamity.

- e. g. בלע המזות לנצה (Jes. 25. 8.)
 בלע אדני (Thr. 2. 2.)
 בלהות אתנך ואינך (Ezech. 26. 21.)
 בלהות היית ואינך (Do. 27. 36.)

Both the En. and Ger. verbs are irregular because the H. roots בלע *blaw*, and בלהה *balah* ending with an ע *y*, respect. a ה *h*. In both cases the conjugation corresponding with the rule stated in the introduction.

BREAK.—*broke,—broken.* A-S. *bracan* or *brecan*. Ger. *brechen*, *gebrochen*. This word has four different H. roots: 1. ברח *brach*; 2. פרח *prach*; 3. פרע *prag* (ע *g*); 4. פרק *prak*.

All these four H. roots have besides other transl. also the signif. of *break* in its various meanings, as follows: 1. ברח *brach*, has the signif. of *break* (away); 2. פרח *prach*, has the signif. of *breakforth*, *break* (of day); 3. פרע *prag*, (ע *g*) *broken* (with grieve); 4. פרק *prak* or *shatter*, *destroy*. From the last H. root פרק *prak*, derive also *fracture*, *fragment*, *fragile* etc.

- e. g. ויברח הוא וכל אשר לו (Gen. 31, 21)
 הנגע ופרח בבית (Lev. 14. 43)
 בפרע פרעות בישראל (Jud. 5, 2)
 ופרקת עלו מעל צוארך (Gen. 27, 40)

Both the Eng. and Ger. verbs *break*, *brechen* are

irregular because the H. roots have in three cases a (ה *h*) or an ע *y* at the end.

BREED.—*bred, bred.* A-S. *bredan.* Ger. *brüten, gebrütet.*

This word is derived from three H. roots. 1. בריאה *briah* or בריאת *briat*, and has the signif. of: food, nourishment. 3. בריא or כרי *bri*: fat, healthy, strong. e. g.

ואם בריאה יכרא (Num. 17, 30)

ויתנו בברותי ראש (Ps. 70, 22)

בראות וטבות (Gen. 41, 5)

The Eng. and Ger. words *bread, brod*, are also derived from the root ברות *brot*, food, nourishment.

The Eng. verbs *breed* is irregular because the H. roots have a *t*, at the end; the Ger. *brüten, gebrütet*, is regular as shown in the rule heretofore stated.

BRING.—*brought—brought.* A-S. *bringan.* Goth. *briggan.*

Ger. *bringen, gebracht.* Derived from the H. word העביר *hebir*. By the transposing of the ע *y* *g*, to the end of the word (see the phonetic rule of this singular character in the introduction) you have the word *bring*.

The H. word העביר *hebir*, is transl. from the root עבר *ebour* and its transl., to carry, bear, bring, etc. From one place to an other. e. g.

והעברת כל פטר רחם (Exod. 13, 12)

אעביר כל טובי על פניך (Exod. 33, 19)

Both the Eng. and Ger. verbs *bring, bringen* are irregular because the H. word העביר *hebir*, contains

an ע *g*, and a ה *h* and this is indicated in the conjugation as *gh*, respective *ch*, *brought*, *gebracht*.

BUILD.—*built*—*built* or *buildd*. A-S. *byldan*. Ger. *bilden*, *gebildet*. From the H. roots בול *bul* or יבול *ibul*; יבולה *ibulah*, יבולת *ibulat*, like Eng. *build*.

The definition of בול *bul*, to produce, increase; that of יבול *ibul*, as verb *bare*, and *carry* mainly *lead*; finally that of יבול *ibul*, or *jebul*, as subst., provision, wealth. From this last root are also derived the Eng. *bill* and the latin *bule*, even as the Eng. *weal*, *wealth*.

e. g.

ובתחנונים אובילים * (Jer. 31, 9)

כי בול הרים ישאו לו (Job, 40, 20)

ונתנה הארץ יבולה (Lev. 26, 4)

The Eng. verb *build* is irregular because the H. יבולת *ibulat*, has a *t*, at the end; the Ger. verb *bilden* *gebildet* is regular, as shown in the rule heretofore indicated.

BURN.—*burnt*—*burnt* or *burned*. A-S. *byrnan*. Ger. *brennen*, *gebrannt*. From the H. root בער *buer* or *bier*. Change the ע into *n*, and transpose it to the end, the original H. Word is transformed into the Eng. *burn*. Also from בערה *brant*, the Eng. and Ger. words: *brand*, *brandy*. Even from this H. root are derived the Eng. *beer* and Ger. *bier*, Fr. *biere*, for the translation of בער *bier*, is *burned*, (beverage), produced by fire. We learn through analogy of this popular ex-

pression, how old the invention of this beverage may be and who were the inventors of it. e. g.

וְהָסְנָה בּוֹעֵר בָּאֵשׁ (Exod. 3, 2)

וְחַמְתָּנוּ בַּעֲרָה כּוֹ (Esth. 1, 12)

The Eng. verb *burn* is irregular because the H. root בּוּעַר *buer* or בִּיעַר *bier* contain an *y n* and this is indicated; also בַּעֲרָה *brant* has a *t* at the end. The Ger. verb *brennen*, *gebrannt* is regular, for the H. root ends with a consonant, and does not use the Eng. grammatical rule.

BURST.—*burst*—*burst* or *bursten*. A-S. *berstan*. Ger. *bersten*. *gebersten*. This word is derived from the H. root פּרִץ *puraz*, or as a subst. פְּרִיצָה *pruzah* and its signif. burstforth, overflow, afflict, break in pieces, and breach, sudden calamity. e. g.

לֹא עָלִיתָם בְּפִרְצוֹתַי (Ezech. 13, 5)

וְנָדַרְתָּ אֶת פְּרִצִּיּוֹן (Amos, 9, 11)

The Eng. verb *burst*, and the Ger. verb *bersten*, *gebersten*, are therefore irregular because each of both nations let it derive from the H. root פְּרִיצָה *pruzah* and this H. word ends with a ה *h*.

BUY.—*bought*, *bought*. Goth. *buyian*. A-S. *byegan*. This word is derived from the H. root בָּעָה *bugah*, or בָּעִי *begic* the (י *y g*) and its signif. to request, search, desire and also pray obtrusively, to beg, etc. The Eng. word *beg*, *beggar* is also derived from בָּעָה *begah* in this case the meaning of: to pray importunately, obtrusively. e. g.

נבעו מצפוניו (Obad. 1, 6)

אך לא בעי ישלח יד (Job 30, 24)

The Ger. does not use this H. word. The Eng. verb *buy* is irregular because the H. root בעה *bugah* ends with ע *g* and an ה *h* and this is indicated in the Eng. conjunction with *g h*, *bought*, *bought*.

CAN.—*could*. A-S. *cannan*. Ger. *kann*, *konnte*, *können*. This word is derived in Eng. from two different H. roots: 1. קנה *canah*, or קנין *kinjan*, to make, acquire and be appropriated to do an action. This H. root is only used in the present tense in the Eng. language; the imperfect being formed from the H. root. 2. יכל *ikoul*, יכלת *ikoult*, like the Eng. *could*, and its translation is: to be able, capable of. e. g.

לב נבון יקנה דעת (Prov. 18, 15)

ובכל קנינך קנה בינה (Prov. 4, 7)

ומה יכלתי עשות (Jud. 8, 3)

כי לא יוכל להציל (II Reg. 18, 29)

Occasionally the very important Eng. grammatical rule of using alternately the letter *c* or *k*, may be elucidated as representing these consonants. This until now unknown relation has a simple and facile solution in considering the following principal rule of the Eng. orthography founded on the original sound respectively the character of the H. root, from which the Eng. word is derived, to-wit: In cases where the H. root has the literal pronunciation as a כ *k*, the Eng. word derived from it, is always written with a *k*; in the

other case, when the H. root has the literal pronunciation as a פ c, then the related Eng. word is always written with a c. An exception in such cases is only permitted when this consonant has its position before a vowel, and is written therefore with a k, instead of c, preventing a false pronunciation like ce. There may also be this exception when the Eng. word is taken distinctively from the Latin, for that language does never use nor apply the letter k. Also exceptionally the letters כ ch, ג g, are written and pronounced like c. The latter case is more attributable to the corruption of the root sounds, as well as the pronunciation of the כ ch like ה h.

In the following examples the attention of the reader will be specially directed to this remarkable Eng. Grammatical rule. In the work *can* here discussed, the noted rule is at once illustrated.

The Eng. verb *can, could*—is seemingly irregular for there are two different H. roots. The Ger. *kann, konnte, können* is irregular because the H. root קנין *kenin* ends with an n.

CAST.—*cast, cast.* Fr. *casser.* Latin *cassus* and *castratus.* Sl. *kosit.* Ger. *kassiren, kassirt.* From the H. roots קסם *kasses*, and כתת *kast*: to cast off, throw away. The H. root קצץ *cazaz.* has the same signification e. g.

את פריה יקום	(Ezech. 17, 9)
וקצתה את כפה	(Deut. 25, 12)
ומעונך וכתור	(Lev. 22. 24.)

The Eng. word *cast*, is written with a *c*, because the H. root קסם or קצץ begins with a ק *c*. The Eng. verb *cast* is irregular because the end letter *t* is only a suffix to the H. root קסם *kasas*, and is not necessary to be repeated. The primitive lexicographers recognized one suffix sufficient and were not inclined to double it.

The Ger. verb *kassiren*, *kassirt* is irregular because the H. root ends with a consonant.

CATCH.—*caught*, *caught*. Sp. *coger*. The other culture languages have no analogous word for this signification.

It is derived from the H. root לקח or קח *lacach* or *cach*, the definition of it is: take, receive and take away, seize etc. e. g.

כי יקחני מלה (Ps. 49, 16)

יקח נא מעט מים (Gen. 18, 4)

The Eng. word *catch* is written with a *c* because the H. root קח *cach* begins with a ק *c*. The Eng. verb *catch* is seemingly irregular because it is one and the same, *ch* or *gh*, representing the H. letter ח.

CHIDE.—*chid*, or *chidden*. A-S. *cidan*. This word is not analogically employed by any of the culture languages.

It is derived from the H. root חתה *chitat* as substantive חתה *chitah*. Its definition is: become broken with shame, and affrighted etc. e. g.

חתו ויבשו (II Reg. 19, 26)

יחתו המה ולא אחתה אני (Jer. 17. 8)

The Eng. verb *chide* is irregular because 1. The H. root חתה *chitat* ends with a *t*, therefore: *chid*, *chid*, and 2. *chidden*, because the H. subst. חתה *chitah*, has an ה *h* at the end.

See rule in the introduction.

CHOOSE.—*chose, chosen.* A S. *ceosan.* Fr. *choisir.* German *kiesen*, or *erkiesen*.

This word is derived from the H. root חזה *chusah* and its definition: see, look at, look for, search out, choose. e. g.

ואתה תחזה מכל העם (Exod. 18, 21)

חזית איש מהיר (Job 22. 29)

The Eng. and Ger. verbs *choose, kies*, are irregular because the H. root חזה *chusah*, ends with a ה *h*.

CLEAVE.—*cleft or clove, cleft or cloven.* A-S. *clefan* or *cleafan.* Ger. *kleben, klaffen.*

This word is derived from two different H. roots
1. חלף *chelaf* or *chalaf* as subst. חליפה *chelifah*.

Its definition is various as follows: to change, append, adhere to another thing, and to pierce, perforate etc. e. g.

ורוח על פני יחלוף (Job, 14 15)

ומחצה וחלפד רקרו (Jud. 5, 26)

2. קלע *cleve* (ע *v*) has the similar definition as:

to carve, cut into and append, hang on. e. g.

וקלע עליהם מקלעות (I. Reg. 6, 32)

קלעים לחצר (Exod. 27. 9.)

ושני קלעים הדלת (I. Reg. 6. 34.)

The Eng. *cleave* is irregular because it may either be derived from חלף *chalaf* when the participle case is then formed as *cleft*; or from קלע *cleve*, with an ע *y* at the end, and then the conjugation according to the rule must be *cleve, cloven*. The Ger. *kleben, klaffen* is irregular, because the German derives them from the root חלף *chelaḥ* with a consonant at the end.

The Eng. word *glue* and the Sl. *glja* of the same definition as *glue*, are derived from the same root קלע *cleve*, signifying, cleave to.

The Eng. word *cleave* is written with a *c*, because the H. root קלע *cleve* begins with a ק *c*, and the other H. root חלף *chalaf* with a ח *ch*.

CLIMB.—*clomb, or climbed.* A-S. *climban* or *climan*. Ger. *klimmen, geklommen*. This word is derived from the H. root גל *gal*, plural גלים *galim*; גלגל *galgal* highest pinnacle. Its definition is as a subst. a high heap of stones; a billow, wave; whirl pool, as a verb גלל *galal*: to welter, roll up etc. The end letter *b*, in the Eng. verb *climb* is only a suffix. e. g.

גול עד די דרכך (Ps. 37. 5.)

משברוך וגליון עלי עברו (Ps. 42. 8.)

קול רעמך בגלגל Ps. 77. 19.

The Latin *climax* is also derived from this H. root. Both the Eng. and Ger. verbs *climb* and *klimmen* are irregular because the H. root גלים ends with an ם *m*. The Eng. word *climb* is written with a *c*, because the H. root begins with a ג *g*, often changed into *c*.

CLING.—*clung—clung*. A-S. *clengan*. The Ger. does not use this word for a similar definition, but the Ger. verb *klingen* has another entirely different sense and derivation.

The Eng. verb *cling* has two different significations. 1. to shrink up, wither, waste away. 2. to adhere, hold fast upon. There are in fact two H. roots of the varied definitions, to-wit: 1. נקלה *calah*, נקלה *niclah*, קלון *clun*, like Eng. *clung* and its translation is: worthlessness, contempt, shame. 2. קלעי *c-ing* (ע *ng*) related with קלע *cleve* (ע *v*). See the verb cleave already translated. e g.

ונקלה אחיך לעיניך (Deut. 25. 9.)

כבודם בקלון אמיר (Hos. 4. 7.)

The Eng. verb *cling* is irregular because the H. root קלון *clun* ends with an *n*, and is in this case pronounced as well as in the present tense as in all moods of conjugation.

The Eng. word *cling*, is written with a *c*, because

the H. root קלון *clun*, begins with a ק c.

CLOTHE.—*clad* or *clothed*—*clad* or *clothed*. A-S. *clath*, *clawthz* or *clothz*. Ger. *kleiden*, *gekleidet*.

This word is derived from the H. root חלצות *chelo-zot* or מחלצות *machlo-zot* signifying as subst. neat clothes. The H. verb חלץ *chelo-z*, signifies: to gird, arm, set free and to fit out, equip etc. Change the ח *ch* into *c* and you have the A-S. *clothz*. e. g.

ויקח את חלצותם (Jud. 15. 19.)

החלצו מאתכם אנשים (Num. 31. 3.)

The Eng. verb *clothe*, is irregular because the H. root חלצות *chelo-zot* ends with a ת. The Ger. verb *kleiden*, *gekleidet* is regular, because the H. root ends with a consonant.

The Eng. word *clothe* is written with a *c*, because the H. root חלץ *chelo-z* begins with a ח here like *c*.

COME.—*come*, *came*. See the verb *become*.

CREEP.—*crept*, *crept*. A S. *creopan*. This word is derived from the H. root חרף *cheraf*, חרפת *cherpat*, its signification being as a subst: reproach, contempt, and as a verb, contempt, stript of honor; deprived of all right. The synon. Ger. *kriechen*, *gekrochen* is derived from another analog. H. root קרח *kerach*, קרחי *kerchi*, its signification being: to be bald, bare, humbled, abased etc. e. g.

לֹא יִחַרֶּף לִבִּי מִיּוֹמִי (Job. 27. 6.)

לֹא אוֹיֵב יִחַרְפְּנִי (Ps. 55. 13.)

הִרְחִיבִי קִרְחָתְךָ (Micha. 1. 16.)

וְלֹא יִקְרַח לֶחֶם (Jer. 16. 6.)

The Eng. verb *creep* is irregular because the H. root **חֶרַפַּת** *cherpat* ends with a *t*. The Ger. verb *kriechen* is irregular because the H. root **קֶרַח** *kerach*, ends with a **ח** *ch*. The Eng. word *creep* is written with a *c* because the H. root **חֶרֶף** *cheref* begins with **ח** here like *c*.

CROW.—*crew* or *crowed*—*crown* or *crowed*. A-S. *crauan*. Ger. *krähen*, *gekräht*.

This word is derived from the H. root **קוּרָא** *cora* or the **ו** *w* transposed to the end *crow*, its definition being as subst. *crow*, Ger. *krähe*. Sl. *kura*, Eng. *cock* and as a verb: to *cry*, *crow*. Ger. *krähen*. Fr. *crier*. Sl. *krik*. e. g.

קוּרָא דָּגֵר וְלֹא יִלֵּד (Jer. 17. 11.)

יִרְדֹּף הַקּוּרָא בַּהֲרִים (I. Sam. 26. 20.)

קוֹל קוּרָא בַּמִּדְבָּר (Jes. 40. 3.)

The Eng. verb *crow* is irregular, because the A-S. made it derive either from **קוּרָא** *cora*, ending with an *a*, hence the participle case according to the rule must be *crown*; or from **קוּרָא** *crow*, (the **ו** *w* transposed

to the end), in so pronouncing the H. root ends with a (ו) consonant, and the partic. case may be *crowed*. The Ger. let it derive only from קורא *crow*, and therefore the verb *krähen* is always regular.

The Eng. word *crow* is written with a *c* because the H. root קורא *crow* begins a ק *c*.

CUT.—*cut—cut*. Goth. *cota*. Fr. *couteau*. The Ger. has no analogous term for this word, which is derived from the H. root גדר *gudel*. Its translation is as follows: to cut, make incisions, attack, cut down and also assemble. From this last conception of this word is also derived the Eng. word *gather*, *gathering*. e. g.

לא תתגדרו (Deut. 14. 1.)

ויתגדרו כמשפטם (I. Reg. 18. 28.)

The Eng. verb *cut* is irregular because the H. root גדר *gudd* ends with a double *d*, and this being indicated in all moods of the conjugation with a hard *t*.

The Eng. word *cut* is written with a *c*, because the H. root גדר *gudd* begins with a ג *g* here like *c*.

DARE.—*durst* or *dared—dared*. A-S. *dear*. Goth. *daurstan*. The Ger. has no analogous term for the Eng. word *dare*, which is derived from the H. root אדר *adar* or אדרת *adarat*, its signification being strong, mighty, powerful, glorious etc. e. g.

ימנך ר' נאדרי בכח (Exod. 15. 6.)

יגדיל תורה ויאדיר (Jes. 42. 21.)

כי שרדה אדרתם (Zach. 11. 3.)

The Eng. verb *dare* is therefore irregular because the H. root אָדָר *adar* is often used as אָדָרָת *adarat* and this modification is indicated in the imperfect mood.

DEAL.—*dealt or dealed—dealt or dealed.* A-S. *duclan.* Goth. *dailyan.* Sl. *djelit.* Ger. *theilen, getheilt.*

This word is derived from the H. root טִיל *til* or טִלְטֵל *tiltil*, its translation being: to cast out, forth, into—to be unsteady, movable etc. e. g.

כִּי יִפֹּל לֹא יוֹטֵל (Ps. 37. 25.)

ד' מִטְלֵלֶךְ טִלְטֵלָה גִּבֹּר (Jes. 22. 17.)

The Eng. verb *deal* is therefore irregular because the H. root טִיל *til*, is often used as טִלְטֵל *tiltel*, expressing an enforcement of action, and this is indicated with the hard *t* in the conjugation: *dealt, dealt.*

DIE.—*died, died.* A-S. *deadian.* Fr. *tuer.* Ger. *töden, getödet.* This word is derived from the H. root דִּיה *diah* or *dajah*, its definition being as subst. a bird of prey. (This H. root is not used as a verb in the Bible).

The chald. word דִּין *dio* has the same translation and the chald. word דְּהָא *deha* signifies: black, dark, obscure. The analogical Eng. word *die, ink, color* is derived from another H. root דִּין *dio*, of which the translation is *ink.* e. g.

וְאֵת הַדִּיָּה לְמִינָהּ (Deut. 14. 13.)

שֵׁם נִקְבְּצוּ דִּיּוֹת (Jes. 34. 14.)

כּוֹתֵב עַל הַסֵּפֶר בְּדִיו (Jes. 36. 18.)

The Eng. verb *die* is seemingly irregular. The Ger. verb *töden* is regular; the *d* in the Eng. *dead*, *tod* is only a suffix to the H. root.

DIG.—*dug* or *digged*—*dug* or *digged*. A-S. *dician*. The Ger. has no analogous term for the Eng. word *dig*, which is derived from the H. root דָּחַךְ *dichech*, or דָּחַי *dechi*, or דָּוַח *duch*, its signification: to impell, overturn, push away etc. The ח *ch* of the H. root is in this case pronounced like *g*. e. g.

באפלה ירחו (Jer. 23. 12.)
את רגלי מרחי (Ps. 116. 8.)

The Eng. word *ditch* is derived from the H. root; and Eng. *dyke*. Ger. *deich* from the H. root דִּיךְ *dik* or דָּיֶךְ *dajek*, its definition is: entrenchment, foss, dyke. The Eng. verb *dig* is irregular because the H. root is often used in its participle case in the form of דָּוַח *duch*.

DO.—*did*—*done*. A-S. *don*. Ger. *thun*, *gethan*. This word has various significations and is in fact derived from three different H. roots. 1. דָּדַח *duduh*, its definition is: to proceed gently, submissively, joyfully etc. 2. אָתַח *atuh*, come, bring, enter, etc. 3. אָדַח *aduh*, אָדוֹת *adot*, its translation as subst is: a project, mean, cause etc. e. g.

אדרה כל שנתי (Jes. 38. 15.)
ויחם ראשי עם (Deut. 33. 21.)
על אדותי ועל אדותיך (Jer. 14. 6.)

The Eng. and Ger. verbs *do*, *thun*, *gethan* are irregular because all three H. roots mentioned herewith end with a ה *h*.

DRAW.—*drew*—*drawn*. A-S. *dragan*. This word has various definitions and is derived from two H. roots: 1. דרע *draw* (ע *w*) or אדרע *adraw* its signif is. as subst: arm, power, force. (This word is peculiarly *chald.*) 2. דרבן *darban*, as subst. *goad*, *yoke*, (neither of the two H. roots are found as verbs in the Bible). From this last H. root is derived the Ger. verb *treiben*, *getrieben* and the Sl. *trazit*, both of which have the signification of: to torment, rack, drive.

These two H. roots respond completely to the diverse definition of the Eng. word *draw*. e. g.

וּדְרַעוּהוּ דִּי כֶסֶף (Dan. 2. 27.)

בַּעֲדָרַע וְחִיל (Exra. 4. 23.)

—o—

וְלִהְצִיב הַדְּרָבָן (I. Sam. 13. 21.)

דְּבָרֵי חֲכָמִים כְּדֻרְבָּנוֹת (Eccles. 12. 11.)

The Eng. and Ger. verbs *draw*, *treiben*, *getrieben* are irregular because the H. roots דרע *draw*, דרבן *darban*, or *darwan* end with an ע *y* respectively an ך *n*.

DREAM.—*dreamt*—*dreamt*. Latin *dormire*. Fr. *dormir*. Sl. *dremat*. Ger. *träumen*, *geträumt*.

This word is derived from the H. root **רדם** *redam*, or as subst. **תרדמה** *tardemah*. Transpose the letter *d* before the *r* and you have the Eng. word *dream*. The definition of this H. root is as follows: to be insensible, as in deep sleep; be in a trance, stupor etc. e. g.

והוא נדרם ויעף (Jud. 4. 21.)

וישכב וירדם (Jona. 1. 5.)

ויפלד' אלהים תרדמה (Gen. 2. 21.)

The Eng. verb *dream* is irregular because the H. root **רדם** *redam* is applied as subst. in the form of **תרדמה** *tardemah* with a **ת** *t* and this peculiarity is indicated in the conjugation with a hard *t*. The Ger. *träumen*, *geträumt* is regular because the H. root **רדם** *redam* ends with a consonant.

DRINK.—*drank*—*drunk* or *drunken*. A-S. *drincan*. Goth. *drigken*. Ger. *trenken*, *getrunken*.

This word is derived from the H. root **טריח** *triah*. Pronounce the **ח** *h* at the end like *g* or *k*, which was often allowed in the Hebraica (for example, the latins pronounced the H. word **אלהים** *elohim* like *elokim*. Compare also that rule under the verb *bake*), and you have the Goth word *trigk*. The letter *n* in the A-S. and Ger. words *drink*, *trinken* is superfluous.

This H. root is not used as a verb in the Bible, only as a subst. and adjective, and its definition is: fresh, moist—and matter (suppuration). e. g.

לחי המור טריה (Jud. 15. 15.)
 ומכה טריה (Jes. 1. 6.)

The Eng. word *matter* and Ger. *materie* and *eiter* (suppuration) are also derived from this H. root טריה *teriah* with an *m* as a prefix: מטריה *materia*.

Both the Eng. and Ger. verbs *drink*, *trinken*, *trank*, *getrunken* are irregular because the H. root ends with a ה *h*; indicated in two different forms of the participle, in A-S. owing to the reason explained above.

DRIVE.—drove—driven. A-S. *drifan*. Goth. *drīban*. Sp. *drifva*. Ger. *treiben*, *getrieben*.

This word is derived from the H. root דרבן *darban* or *darvan* and signifies as subst.: a goad, yoke.

See the verb *draw* where a complete explanation of this H. word is given. Both The Eng. and Ger. verbs *drive*, *treiben*, *getrieben* are irregular because the H. root דרבן *darban* ends with an ן *n*.

DWELL.—dwelt or dwelled—dwelt or dwelled. Goth. *dwala*. Dan. *dwaele*. The Ger. has no analogous term for this Eng. word, which may be derived from two different H. roots. 1. from דוה *dawa*, and אל *el*. דוה *daw* has the definition of: to be desirous, longing.—אל *el* is a H. preposition for the Eng. to; דוה אל *dawael* or *dwael*, to be desirous, longing for (one's home).e. g.

כל היום דוה (Thr. 1. 13.)

על זה דוה לבנו (Thr. 5. 17.)

2. From the H. root דבּל *dewel* or דבלת *dwelat* which is only used as a subst. in the Bible, and signifies: to be joined, pressed, held together e. g.

פּלח דבלה (I. Sam. 30. 12.)

דבלת תאנים (Jes. 20. 7.)

The Eng. verb *dwel* is regular; when it has the signification of the first; and irregular when it has the signification of the second; of the two different H. roots as shown above. According to the rules heretofore given.

EAT.—eat or ate—eaten. A-S. *etan*. Latin *edo*. Sl. *jest*. Ger *essen, gegessen*.

This word has a derivation from two H. roots. 1. חיה *chiah*, or חית *chiat*, has the definition of: giving, preserving, restoring life—to nourish, maintain, support. The ח *ch* is in this case “aspirated,” as is frequently resorted to in modern languages. e. g.

חית ירך מצאת (Jes. 57. 10.)

וחית כפירים תמלא (Job 39. 39.)

2. From the H. root צדה *zedah* or ציד *zaid*, its signification is: nourishment, food, provisions. The צ *z* is here “aspirated” as in the above case. e. g.

צידה ברך אברך (Ps. 132. 15.)

ולתת להם צדה לדרך (Gen. 42. 25.)

Both the Eng. and Ger. verbs *eat, essen, gegessen*

are irregular because either of the H. roots **חיה** *chiah* and **צדה** *zedah* ends with an **ה** *h*.

FALL.—*fell—fallen.* A-S. *feallan.* Ger. *fallen, fiel, gefallen.* This word is derived from the H. root; **נפל** *nafal*; its conjunction **הפיל** *hafil*, **אפיל** *afil*; having the definition of: to fall down, upon, on, into—to sink, perish, etc. e. g.

וַיִּפְּלוּ עַל פְּנֵיהֶם (Num. 17. 10.)
לֹא אֶפִּיל פָּנַי בָּכֶם (Jer. 2. 12.)

Both the Eng. and Ger. verbs *fall, fallen, gefallen*, are irregular because the H. root **נפל** *nafal*, begins with an *n* and this sound *n* left out in the "present and imperfect," is indicated in the participle case of conjugation: *fallen, gefallen*.

FEED.—*fed—fed.* A-S. *fadan.* Ger. *füttern, gefüttert.*

This word is derived from the H. root **פת** *fat*, **פתי** *fti* as a subst. and **פתח** *ftet* as a verb, and its translation is: food, feed, meat, livelihood etc. e. g.

מִפְתּוֹ תֹאכֵל (I. Sam. 12. 8.)
פֶּתַח אֲכָלָת וַתְּקִי אֹנָה (Prov. 23. 8.)

The Eng. verb *feed* is irregular because the H. root **פתח** *ftet* ends with a *t* and this is indicated in all conjugations of the verb.

The Ger. *füttern, gefüttert* is regular because the H. root ends with a consonant, and the Ger. does not use this Eng. grammatical rule.

FEELE.—*felt—felt*. A-S. *felan*. Dut. *voelen*. Ger. *fühlen*, *gefühl*. This word has various definitions and is derived from the H. root **פעל** *fiel* as a verb, **פעלה** *feulah* or **פעלת** *feulat* as subst. This H. word has in fact multifarious translations responding to the mental and physical meanings of this expression, as follows: to work, form, perform, practice—to perceive, meditate, reflect—to effect, cause exciting irritation as well in mental as in a physical sense—to requite, rewarding or punishing etc. e. g.

כל מעשינו פעלת לנו (Jes. 26. 12.)

ונחתה פעלתם באמת (Jes. 61. 10.)

ופעלתה את אלהי (Jes. 49. 4.)

The Eng. verb *feel* is irregular because the H. root **פעל** *feulat* ends with a *t*. The Ger. verb *fühlen*, *gefühl* is regular because the H. root **פעל** *fiel* ends with a consonant.

FIGHT.—*fought—fought*. A-S. *feoght*, *fechtan*. Ger. *fechten*, *gefochten*.

This word is derived from the H. root **פחד** *fuchad* or **פחדה** *fachdah*, and its translation is: to fear, be agitated—to dread, cause to shake, to tremble etc. e. g.

שם פחדו פחד (Ps. 14. 5.)

ורוב עצמותי הפחיד (Job. 4. 14.)

ולא פחדתי אליך (Jer. 2. 19.)

The Eng. verb *fight* is irregular because the H.

root פחד *fuchad* ends with a *d* and this is indicated in all conjunctions of this verb.

The Ger. *fechten*, *gefochten* is regular because the H. root פחדה *fuchdah* from which the Ger. derives it, ends with an ה *h*.

FIND.—*found—found*. A.S. *findan*. Sw. *finna*. Ger. *finden*, *gefunden*.

This word has various definitions and is derived from the H. root פנה *funah* or *finah*, in its transfigurative פנות *finot*.

This word has in fact manifold significations in conformity with the Eng. and Ger. various translations of this expression, to-wit: 1. to look out, for, about. 2. to direct, to ply one's self. 3. to turn to with affection, predilection. 4. to consider, reflect upon. 5. to hope, expect. 6. to have a view, prospect, aspect. 7. to be prominent, excellent—and many other analogical conceptions.

ויפן כה וכה	(Exod. 2. 12.)
ויפנו ויעלו ההרה	(Deut. 1. 24.)
פנות אל המנחה	(Mal. 2. 4.)
ופנתי אני בכל מעשי	(Eccles. 2. 11.)
הואיל פנו בי	(Job. 6. 28.)
אשר מנה צונה	(Ezech. 9. 2.)
ויתצבו פנות כל העם	(Jud. 20. 2.)

The Eng. verb *find* is irregular because the H.

root פָּנָה *finot* from which the A-S. derived it, ends with a *t*, and this is indicated in all conjugations of this verb. The Ger. *finden*, *gefunden* is irregular because the Ger. derives it from the H. root פָּנָה *finah* and this form ends with a ה *h*.

ANOTATION:—It will be observed in the above paradigm that this verb has many significations in the Hebrew and the eminent lexicographers Walker, Webster and Worcester present the synonyms quite comprehensively, but in no case do they go to the Hebrew root which so clearly and positively shows the phonetic characters and its definition of this verb. It will also be found in subsequent verbs in this treatise, that our learned dictionary makers define verbs by as many as twenty or more different meanings and applications, when in reality the Hebrew root is simply a compound verb or composed of two distinct words.

The Editor explains this status of multifarious defining of verbs to the fact, that nearly all Hebrew roots have three or more meanings. Aside from these however, each root is conjugated into seven distinct forms to-wit: into *Kal*, *Niphal*, *Piel*, *Pual*, *Hiphil*, *Hophal* and *Hithpael*, which simply show the change in the alteration of the vowels, while the latter four forms receive both altered vowels and prefixes. Thus it will seen why so many definitions and applications appear in our modern Lexicons.

FLEE.—*fled—fled.* A-S. *fleon.* Dut. *vlieden.* Ger. *fliehen*, *geflohen.*

This word is derived from the H. בָּלָה *vlah*, or בָּלָה *vli*, בָּלוֹת *vlot*, and has the significations of: grow old, disappear, vanish pass away, perish, destroy, annihilate etc. e. g.

אֲחֵרֵי בָלוֹתֵי הָיִיתִי לִי עֲדָנָה (Gen. 18. 12.)

וַצִּירָם לְבָלוֹת שְׂאוּל (Ps. 49. 15.)

בָּלָה בְּשָׂרִי וְעוֹרִי (Thr. 3. 4.)

יָבֹלוּ בְּטוֹב יְמֵיהֶם (Job 21. 13.)

The Eng. verb *flee* is irregular because the H. root בלוט *vlot*, from which the A-S. derived it, ends with a *t*, and this is indicated in the imperfect and partic. cases of the conjugation.

The Ger. *fliehen*, *geflohen* is irregular because the H. root בלה *vlah* ends with a ה *h*.

FLING.—*flung—flung.* A-S. *fleon*. The Ger. does not use this word as a verb, but it appears in his language as an adjective: *flink*, meaning, agile, brisk, quick. It is derived from the H. root פלג *feleg* or *fileg*; נפלג *ni-flag*. Transpose the נ *n* after the ל *l* and you have the Eng. word *fling*. The definition of the H. root פלג is as follows: to set apart, separate, divide,—disperse, scatter etc. e. g.

בימיו נפלגה הארץ (Gen. 10. 25.)
ברע אדני פלג לשונם (Ps. 55. 10.)

The Eng. verb *fling* is irregular because the proper H. root being פלג *fileg* or *fulag*, the sound נ *n* is simply an auxiliary form in the H. grammar, denoting the passive conjugation of the verb. The Eng. grammarian was quite judicious in not committing the error of doubling his prefixes, hence: *fling, flung, flung*.

FLY.—*flew—flown.* A-S. *fleogan* or *flig*. Dut. *vliegen* Ger. *fliegen*, *geflogen*.

This word is derived from the H. root בלג *veleg* in its transformation הבלג *hivlig*, בליגה *vligah*

and its translation is as follows: to rise up, to be elevated, heightened—made glad, exhilarated. e. g.

שִׂיר מִמְּנִי וְאִבְלִיגָה (Job. 10. 20.)

הִשַּׁע מִמְּנִי וְאִבְלִיגָה (Ps. 39. 14.)

The Eng. *belly*. Latin *bulga*. A-S. *belg*. Ger. *balg*, are also derived from the H. root בִּלַּג *beleg*, meaning: to be swelled.

Both the Eng. and Ger. verbs *fly* and *fliegen*, *gefliegen* are irregular because the H. word בְּלִיגָה *bli-gah* from which they are derived end with an ה *h*.

FOLD.—*folded—folden* or *folded*. A-S. *fald*. Ger. *fallen*. *gefaltet*.

The word is derived from the H. root פָּלַט *falat*; as a substant. פִּלְטָה *fetah*. Its definition is various as follows: to escape, deliver, guard safely—to conceal, to plait etc.

The following two examples correspond to the last meaning of the H. root.

תִּפְלֹט פִּרְתּוֹ וְלֹא תִשְׁכַּח (Job 21. 10.)

וְאִשֶּׁר תִּפְלֹט לַחֲרֵב אֶתֶּן (Micha. 6. 14)

The Eng. verb *fold* is irregular because the H. root פָּלַט *fetah* ends with an ה *h*. The Ger. *fallen*, *gefaltet* is regular, because the Ger. derives it alone from the H. root פָּלַט *folt*, and this ends with a consonant.

FORGET.—*forgot—forgotten* or *forgot*. See the verb *get*.

FORGIVE.—*forgave—forgiven.* See the verb *give*.

FORSAKE.—*forsook—forsaken.* A-S. *forsacan*. The Ger. has no analogous term for this Eng. word, which may be derived from two different H. roots: 1. **זָחַח** *sachach* meaning: to remove, reject. 2. **שָׁחַח** *sakach* meaning: to forget, disregard, neglect. e. g.

וְלֹא יִזְחַח הַחֹשֶׁן (Exod. 28. 28.)

הַשְׁכַּחְתִּים אֶת הָרָקָדִישׁ (Jes. 65. 12.)

The Eng. word *forsake* is a compound from the H. roots **פָּרַר** *forar*, and **זָחַח** *sachach*. **פָּרַר** *for*—meaning: to annul, shatter, frustrate etc. This prefix is applied as well in the Eng. as the Ger. language to more forcibly express the definition of the action, and therefore frequently implying the antithesis of the original verb *forget*—contrary to *get*. The Eng. word *sake* as a subst. meaning: cause, reason, is derived from another H. root **זָכָה** *sakah*, and signifies: to have a legal claim. e. g.

וְכִמָּה יִזְכָּה יְלִיד אִשָּׁה (Job. 15. 14.)

The Ger. identical word *sache* derives from the same H. root.

The Eng. verb *forsake* is irregular because the H. roots **זָחַח** *sachach* and **שָׁחַח** *sakach* end with a ח ch.

FREEZE.—*froze—frozen.* A-S. *frysan*. Ger. *frieren*, *gefroren*.

This word is derived from the H. root **פָּרַץ** *foraz*

פריצה *frizah* meaning: to break down, burst, afflict
—be violent, calamitous etc. e. g.

המערת פריצים היה (Jer. 7. 11.)
ופריץ חיות כל יעלנה (Jes. 35. 9.)

Both the Eng. and Ger. verbs *freeze* and *frieren*,
gefroren are irregular because the H. root **פריצה**
frizah ends with a ה *h*.

See the verb *burst*.

FREIGHT.—*fraught*.—*fraught*. Dut. *vragten*. Ger. *frachten*,
gefrachtet.

This word is derived from the H. root **העבר**
hebar, **עבורה** *evurah* or **עבורת** *evuhrat*. Trans-
pose the *y g* after the *r* and you have *vragat* like the
Eng. *freight*. The definition of this H. word
is: to carry, remove, take or put away etc. e. g.

את העם העביר לערים (Gen. 27. 21.)

The Eng. verb *freight* is irregular because the H.
root **עבורת** *evurat* ends with a ת *t*. The Ger. verb
frachten, *gefrachtet* is regular because the H. root
ends with a consonant.

See the verbs *bear* and *bring*.

GELD.—*gelt*—*gelt*. Sw. *gaela*. Ger. *gellen* (rarely used).

This word is derived from the H. root **גערל** *gael*,
meaning: to reject, cast away,—be loathed, abhorred.
e. g.

ולא תגערל נפשי אתכם (Lev. 26. 12.
אשר גערו אנשיהן ובניהן (Ezech. 16. 45.

The Eng. word *gall*, and the Ger. *galle* are derived from the same H. root גערל *gael*.

The Eng. verb *geld* is irregular because the proper root is געל *gel* and the *d* in the word *geld* being an affix, the Eng. grammarian will not needlessly repeat this affix, therefore: *geld*, *gelt*, *gelt*.

GET.—*got*—*gotten*. A S. *getan*. Ger. *gattern*. Eng. *gather* are derived from the H. roots גדרה *g dah* and גדר *gadad* meaning: assemble.

See the verb *beget*.

GILD.—*gilt*—*gilt*. A-S. *gildan*. Ger. *vergolden*. This word is derived from the H. root גאל *gal* and signifies mainly to redeem by paying value for, retribute—set at liberty etc. e. g.

וגאלתי אתכם בודע נטויה (Exod. 6. 6.
ימים תהיה גאלתו (Lev. 25. 29.

The Eng. and Ger. word *gold* is derived from the same H. root.

The Eng. verb *gild* is irregular because the proper H. root is גאל *gal* and the *d* in the word *gild* being an affix, the Eng. grammarian held it necessary to double this affix, therefore the conjugation: *gild*, *gilt*, *gilt*.

The Ger. verb *vergolden*, *vergoldet* is regular because the H. root ends with a consonant.

GIRD.—*girt—girt.* See the verb *begird*.

GIVE.—*gave—given.* A-S. *gifan*. Ger. *geben, gegeben*.

This word may be derived from two H. roots. 1. **חפן** *chafan* or *chifan*. In this case the ח is pronounced like *g* and you have the A-S. *gifan*. This H. word is only used as a substant. in the Bible, **חפני** *gifni*, **חפנים** *gifnim* and has the definition of: the hands full, as to contain something. e. g.

ומלאת חפניו קטרת (Lev. 16. 12.)

מי אסף רוח בהפניו (Prov. 30. 4.)

In post biblical writings this H. root is also used as a verb.

2. **יהב** *jihv* in its transformation **הבה** *habeh* or *haveh*; **הבי** *habi* or *hav*, meaning: to give, allow—to procure, provide etc. The ה *h* (as often used), pronounced like *g* you have the word *gabe* like the Ger. *gabe* and Eng. *give*. e. g.

הבה לי בנים (Gen. 30. 1.)

הבי המטפחת (Ruth 3. 15)

הבה ל ברכה (Jud. 1. 15.)

Both the Eng. and Ger. verbs *give*, and *geben, gegeben* are irregular because the H. root **חפן** *gifan* ends with an *n*, and the second H. root **הבה** *habeh* or *haveh* from which it is derived ends with an ה *h*. In both cases the participle must be shown with an *n* at the end according to the rule.

GO.—*went—gone.* A-S. *ga* or *gan*. Dan. *gaa*. Ger. *gehen*,
g *gangen*

This word is derived from the H. root גאה *gaah* or *geah*, and has the definition of: to grow high, becoming upright, lofty, elevated—to be proud, powerful etc. e. g.

על כל גאה ורם (Jes. 2. 12.)

כי גאה גאה (Exod. 15. 1.)

The Eng. imperfect *went* (the same as the Ger. *wenden*, *wandte*) is derived from another H. root פנה *fenah*, פנה *fenat* meaning: turn himself to go away. e. g.

כי פנה היום (Jer. 6. 5.)

אנה פנה דורך (Rant. Cant. 6. 1.)

Both the Eng. and Ger. verbs *go* and *gehen*, *gegangen*, are irregular because the H. root גאה *gaah*, ends with an ה *h*.

GRAVE.—*graved—graven.* A-S. *grafan*. Dan. *grave*. Ger. *graben*, *gegraben*.

This word is derived from the H. root גרע *grav* (ע) and its translation is: to take away, draw off, diminish etc. e. g.

ולא תגרע ממנו (Deut. 13. 1.)

מגרעות נתן לבית (I. Reg. 8. 6.)

Both the Eng. and Ger. verbs *grave*, and *graben*,

gegraben. are irregular because the H. root גרע *grav* ends with a ע *y*.

This word is in the sense of the German *gravieren*: to engrave.

GRIND.—*ground—ground.* A-S. *grindan.* Frs. *grunen.* Ger. *grimmen* or *ergrimmen*, *ergrimmt* (to be furious.)

This word is derived from the H. root גרם *gerem* גרמי *gremi*, like the Ger *grimm* (change the מ *m* in נ *n* and you have the Eng. *grin*. The *d* in the Eng word *grind* is merely an affix.)

The definition of the H. word גרם *gerem* is as follows: to cut, spoil, destroy, bruise, crush etc. e. *g*.

ואת חרשיה חגרמי (Ezech. 23 34.

ועצמותיהם יגרם (Num. 24. 8.

The Eng. verb *grind*, is irregular because the proper H. root is גרם *gerem*, and the *d* in the Eng. word *grind* being an affix. The Eng. grammarian held it unnecessary to double this affix; therefore: *grind*, *ground*, *ground*. The Ger. *grimmen* or *ergrimmen*, *ergrimmt* is regular, because the H. root ends with a consonant.

GROW.—*grew—grown.* A-S. *growen.* Dan. *groe.* Sw. *gro.*

The Ger. has no analogous term for this Eng. verb, which is derived from the H. root גרה *groah* meaning: to produce, excite, stimulate etc. e. *g*.

איש חמה יגרה מדון (Prov. 15. 18.

ולמה תתגרה ברעה (II. Reg. 14. 10.

The Eng. verb *grow* is irregular because the H. root גרה *g'rah* ends with an ה *h*.

HANG.—*hang—hung*. A-S. *hangian*. Ger. *hangen, gehangen*.

This word is derived from the H. root יקע *ikan* (ע *n*) in its transformation: היקע *hokan*. Transpose the ע *n* from the end to the middle, and you have the word *hang*.

The definition of this H. word is: to become dislocated, to fall away, to suspend, hang, etc. e. g.

והוקע אותם (Num. 25. 4.)

את עצמות המוקעים (II. Sam. 21. 13.)

The Eng. verb *hang* is irregular indicating in this manner the transformation of the original verb יקע *ikan* in היקע *hokan* and the transposition of the ע *n* from the end in the midst of the word.

The Ger. verb *hangen, gehangen* is irregular because the H. root ends with an ע *y*.

HAVE.—*had—had*. A-S. *haban*. Latin *haber*. Fr. *avoir*. Ger. *haben gehabt*.

The Eng. word *have* is derived from the H. root היה *havah*, meaning: to be, and sometimes to have; in its conjugation הית *hait* meaning: was, and sometimes had.

The Latin and Ger. derived this word from the H. root יחב *ihab*, meaning: to have property, effects,

(like the Ger. word as subst. *die habe*). See the verb *give*. e. g.

והיתה לאיש אתר	(Jer. 3. 1.
יהי לך אשר לך	(Gen. 33. 9.
השלך על ד' יהבך	(Ps. 55. 23.

The Eng. verb *have* is irregular because the H. conjugation of the verb הוה *havah* being הית *hait*, this is distinctly shown in the imperfect and participle

The Ger. verb *haben, gehabt* is regular, because the H. root יָהַב *ihab* from which the Ger. derives it, ends with a consonant.

HEAR.—heard—heard. A-S. *hiran* or *herah*. Ger. *hören gehört*.

This word is derived from the H. root עור *ur*, in its conjugation העיר *heir*, and its definition is: to arouse, awake, excite, stir up etc. e. g.

עורה כבודי אעירה שחר	(Ps. 57. 9.
יעיר לי און	(Jes. 50. 4.

The Eng. word *ear*, Ger. *ohr*, Fr. *oreille*, Latin *auris*, are derived from the same H. root עור *ur*, (chald) עיר *ir*, or ער *er*, its meaning as subst: a watcher. e. g.

עיר וקדש מן שמיא	(Dan. 4. 10
אני ישנה ולבי ער	(Cant. 5. 2.

The Eng. verb *hear* is irregular, because the

proper H. root being עור *ur* the ה *h* in העיר *heir* is simply a prefix, and the Eng. grammarian indicated this connection in an irregular conjugation of the verb.

The Ger. verb *hören, gehört*, is regular because the H. root ends with a consonant.

HEAVE.—*hove* or *heaved*—*hove*n or *heaved*. A-S. *hebban*. Goth. *hafjan*. Frs. *hefa*. Ger. *heben, gehoben*.

This word is derived from the H. root עוף *uf*, in its conjugation העיף *heif*. The definition of this H. word is: to rise upward, to raise, lift, elevate, to fly, etc. e. g.

ובני רשף יגביהו עוף (Job 5. 7,

תעפה כבקר תהיה (Job 11. 17.

כנשר יעוף (Jes. 31. 5.

This Eng. word *up* and the Ger. *oben*, are derived from the same H. root.

The Eng. and the Ger. verbs *heave*, and *heben, gehoben*, are irregular because the H. root עוף *uf* העיף *heif*, contains an ע *y*, and this is indicated in the participle case with an *n*.

HELP.—*helped* or *holp*—*helped* or *holpen*. A-S. *helpan*. Dan. *hielpe*. Sw. *hjelpa*. Ger. *helfen, geholfen*.

This word is derived from the H. root עלף *elap* העלף *helap* or *help*. The ה *h* is simply a prefix in the H. conjugation. The definition of this H. root is

as follows: to be protected, covered, overlaid, wrapped up and—to be fainted etc. e. g.

מַעֲלֵפֶת סְפִירִים (Cant. 5. 15.

וְתָכַם בְּצַעֲיָהּ וְתַתְּעֵלָהּ (Gen. 38. 14

עָלָפוּ שִׁכְבוֹ (Jes. 51. 20

Both the Eng. and Ger. verbs *help* and *helfen*, *geholfen* are irregular because the H. root עֲלָף *elp*, contains an ע *y*, and this is indicated in the participle case with an *n*.

HE W.—*hewed*—*hewn*. A-S. *heawan*. Ger. *hauen*, *gehauen*.

This word is derived from the H. root הָן *hou* or הָוִי *hoi*. In the H. language this word was used only as an interjection of: exhortation, threatening, grief or as an exclamation of: woe, pain, ache. The modern culture languages have formed a verb from of this word הָוִי—אָכַז *hou*, *awou* has the same meaning as the Eng. *O! woe*, and the Ger. *Au weh!* e. g.

הָוִי הַמּוֹן עַמִּים (Jes. 17. 12.

הָוִי גִּי חֲשָׁנָה (Jes. 1. 4.

בְּכָל הַצּוֹרֹת יֹאמְרוּ הוּ—הוּ (Amos 5. 16.

Both the Eng. and Ger. verb *hew* and *hauen*, *gehauen* are irregular because the H. roots הָן, הָוִי *hou*, *hoi* end with a vowel and are so pronounced. This is indicated in the participle case with an *n*.

HIDE.—*hid*—*hid* or *hidden*. A-S. *hyde*. Ger. *hüten*, *gehütet*

This word is derived from the H. root **חוד** *chud* as a verb, **חירה** *chidah* as subst. The **ח** *ch*, in this case pronounced as an **ה** *h* and you have the Eng. *hide* as well as the Ger. *hüt*, *hüten*.

The definition of the H. verb **חוד** *hud* is: to withdraw from sight or knowledge, conceal secretly—figuratively: to cover, shelter, screen etc. The H. subst. **חירה** *hidah* meaning: a riddle, problem. e. g.

אחורה נא לכם חירה (Jud. 14. 12.)

בן אדם חוד חירה (Ezech. 17. 2.)

The Eng. verb *hide* is irregular because the H. root **חירה** *hidah*, from which the A-S. derived it, ends with a **ה** *h*. The Ger. verb *hüten*, *gehütet* is regular because the Ger. derived it from the H. verb **חוד** *hud* with a consonant at the end.

HIT.—*hit*—*hit*. Dan. *hitte*. Sw. *hitta*. Sl. *chitit*.

The Ger. has no analogous term for this Eng. verb which has various definitions and is in fact derived from two different H. roots having different significations to-wit:

1. **חית** *chitet*, subst. **חיתה** *chitah*. The **ח** *ch* pronounced as **ה** *h*, and you have the Eng. word *hit*, and the Sw. *hitta*. Its translation is: to shiver, affright ruin, spoil, strike, injure etc. e. g.

וחתתני בחלמות (Job 7. 14)

כשר גבורים חתים (I. Sam. 2. 4.)

2. **חָדַד** *chided*, **ח** *ch* pronounced as **ה** *h* and you have the word *hidd*, its meaning is: to be keen, pointed sharp. e. g.

ברזל בברזל יחד (Prov. 27. 17.
וחדו מואבי ערב (Hab. 1. 8.

The Eng. verb *hit* is irregular because the H. root **חָתַח** *hitet* and **חָדַד** *hided* end with a double **ת** *t* respectively, a double **ד** *d*. This is indicated through all conjugations with a hard *t*.

HOLD.—*held—held or holden*. A-S. *healdan*. Sw. *halla*. Ger. *halten, gehalten*.

This word has various definitions and is in fact derived from three different H. roots, the signification of which imply all interpretations of this verb.

1. **חָלַד** *heled* or **חֲלָדִי** *cheldi* (the **ח** *ch* pronounced as **ה** *h*, rendering it: *held*.) This H. root is used only as a subst. in the Bible and its definition is: time, duration etc. e. g.

וחלדי כאין נגדך (Ps. 39. 6.
מצהרים יקום חלד (Job 11. 17.

2. **חָלַט** *chelet*, (**ח** *ch* pronounced as **ה** *h* resulting *helt*). Its definition is: to ascertain, affirm, ratify etc. e. g.

ויחלטו הממנו (I. Reg. 20. 83.
שטר חלטה (Chald: bill of ratification.)

3. **חָלַל** *hail* **הִלִּי** *heli*, **הִלָּה** *heiluh* **חִילָת**

heilat (the ח *ch* pronounced as ה *h*). Its signification is as follows: be strong, durable—to hold out, last, persevere and many other definitions. e. g.

ויחל עור שבעת ימים (Gen. 9. 10.
המאורני חיל (Ps. 18. 33.

The Eng. *hold* is irregular because the H. roots חלל *held* and חלט *helt* end with a *d*, respectively: *t*, and the root חילה *hailah* ends with a ה *h*—conformably to these different H. roots; in the participle case of the verb *hold* is: *held* or *holden*.—The Ger. verb *halten*, *gehalten*, is irregular because the H. root חילה *hailah*, from which the Ger. derived it, ends with an ה *h*.

HURT.—*hurt*—*hurt*. It. *urtare*. Fr. *heurter*. The Ger. has no analogous term for this Eng. verb, which is derived from the H. roots חרט and חרת *hurat*, meaning: to cut, engrave etc. e. g.

חרות על הלחות (Exod. 32. 16
בהרט אנש (Jes. 8. 1.

The Eng. verb *hurt* is irregular because the H. root חרת *hurat* end with a ת *t* and this is indicated through all conjugations with a hard *t*.

KEEP.—*kept*—*kept*. Goth. *kippa*. A-S. *cepan*. Sw. *kapa*. Ger. *kapern*, *gekapert*. This word has various definition and is derived from two different H. roots; the sig-

nification of which imply all interpretations of this verb (See annotation under the verb *find*, and its definition.

1. כָּפַף *kapap* as a verb, meaning: to bend, bow down; כַּף *kap* as a subst. meaning: the hand, palm of the hand.

From this last H. word the modern languages derive their conceptions of: take, seize, acquire, gripe etc. e. g.

ד' וּקַף כַּפּוּסִים (Ps. 146. 8.

וְבָא בַכָּפוֹ וְנִקְבְּהָ (II. Reg. 18. 21.

2. חָפַף *kapap*, (the ח *ch* pronounced as *k*) its definition is: to cover, protect, guard, to take care of. e. g.

חֹפֶף עָלָיו כָּל הַיּוֹם (Deut. 33. 12.

חָף אֲנִכִּי וְלֹא עוֹן לִי (Job 33. 10.

The Eng. verb *keep*, is irregular because the two H. root- כָּפַף and חָפַף *kapap*, and with a double *p*, and this is indicated in the imperfect and participle cases with a short and hard *t*. The Ger. verb *kapern*, *gekapert*, is regular; because the H. root כַּף *kap*, ends with a consonant.

KNEEL.—*knelt—knelt*. A-S. *kneowian*. Dan. *knoele*. Fr. *agenouiller*. Latin *genu* (knee). Ger. *knien*, *gekniel*. Sanscrit *janu* *).

This word is derived from the H. root כָּנַע *kne* or *knao*; אֲכָנִיעַ *aknie* or *akniaw* (ע *w*). Its signification

is: to humble, debase, bring down. **אל** *el* is an affix signifying: *to*. We have therefore the Eng. verb *kneel* being a compound word to-wit: **כנע-אל** *kne-el*. c. g.

או אז יכנע לבבם (Lev. 26. 41.
אויביהם אכניע (Ps. 81. 15.

The Eng. verb *kneel*, is irregular because being a compound word, this is indicated in the imperfect and participle cases with a hard *t*. The Ger. verb *knien*, *gekniel* is regular. in order to note the distinction between the infinitive and participle, but chiefly to avoid the contact of two sorts of *n*.

The Eng. word *kneel* is written with a *k* because the H. root **כנע** *kne* begins with a **כ** *k*. See the rule under the verb *can*.

*) For the benefit of the Indo-Germano philologists their attention is directed to this Sanscrit word. Does not the H. word **כנע** *kne* and **כנע-אל** *kne-el* show the true derivation? Every linguistic synonymism is given, but no where do we find the H. original word in any modern lexicons.

KNIT.—*knit—knit*. A-S. *cnytan*. Dan. *knytta*. Ger. *knoten*, *geknotet*.

This word is derived from the H. and Chald: root **כנח** *kenot* or *knot*, which is only used as a substant: in the Bible, and its meaning is: to be associated, united, a companion etc. The Eng. word *knot* and the

Ger. *knoten* as substant: are derived from the H. root
 כ. נ. ת.

מבאל ושאר כנותיו (Ezra. 4. 7.
 ושחר-בוזני וכנותה (Ezra. 5. 6.

The Eng. verb *knit* is irregular because the H. root כ.נ.ת *knot* ends with a *t* and this is indicated through all conjugation of this verb with a hard *t*.

The Ger. verb *knoten* is regular because the H. root ends with a consonant. The Eng. word *knit* is written with a *k*, because the H. root כ.נ.ת *kenot* ends with a כ *k*.

KNOW.—*knew*—*known*. A-S. *cunnan*. Latin *gnosco*. Fr. *connaître*. Ger. *kennen*, *gekannt*.

This word is derived from the H. root כ.ו.ן *kun*, its transformation כ.ו.נ *kunen* נ.כ.ו.ן *nakon*. The definition of this H. word is: to fashion, set in order, to fix, establish, confirm, to be sure, true, certain etc. e. g.

ויכוננו ברחם אחר (Job. 31. 15.
 ידי חכון עמו (Ps. 81. 22.
 כשחר נכון מצאו (Hosea 6. 3.
 ולית יכין לדבר כן (Jud. 12. 6.

The Eng. verb *know* is irregular because the H. root כ.ו.ן *kun* ends with an *n*. The Ger. verb *kennen*, *gekannt* is regular, in order to note the distinction between the infinit: and participle and particularly to avoid the repetition of two *n*'s.

IRREGULAR VERBS.

The Eng. word *know* is written with a *k* because the H. root כון *kun* begins with a *k*.

LADĒ.—*laded*—*laded* or *laden*. A-S. *hladen*. Ger. *laden*, *geladen*.

This word has various definitions in the Eng. language, and is in fact derived from three different H. roots of diverse meanings.

1. לֹט or לֹטָה *lut* or *latah*, or לֹאֵט *loat*.

The definition of these similar H. words are: to conceal, hide, to cover, charge etc. e. g.

הִיא לֹטָה בְּשִׁמְלָה (I. Sam. 21. 10)

וַיִּלֵּט פָּנָיו בְּאֹדָרֶת (I. Reg. 19. 13)

לֹאֵט אֶת פָּנָיו (II. Sam. 19. 2)

2. יֵלֵד *jelad*, לָדָה *ladah*, לָדַת *ladat*, their meaning is: to bring forth, produce,—to draw out, to empty etc.

מִה יֵלֵד יוֹם (Prov. 27. 1)

וַיִּכְפֹּר שָׁמַיִם מִי יֵלֵדוּ (Job 38. 29)

3. לִטְעֵן *taen*, with the H. preposition ל *l* to לִטְעֵן *lataen*, meaning: to load, to pierce through. e. g.

טָעַן אֶת בְּעִירָכֶם (Gen. 45. 17)

מִטְעֵנִי חֲרֵב (Jes. 14. 19)

The Eng. verb *lade* is regular or irregular in reference to the H. root from which it is derived; either with a vowel at the end or with a consonant. The Ger. *laden*, *geladen*, is always irregular because he derives

it alone from the H. roots לָטַח *latah* with an ה *h* at the end, or לָטַעַן *lataen* ending with an נ. e. g.

LAY.—*laid*.—*laid*. A-S. *leagan*. Goth. *lagyan*. Sl. *lihat*. Ger. *legen*.

This verb differs from the verb *lie* only through grammatical usage: *lie, laid, lain*. Ger. *liegen, gelegen*. It is derived from the H. root לָאָה *liah* meaning: to be weary, faint, make very tired, etc. e. g.

וַיִּלְאוּ לְמַצֵּאת אֶת הַפֶּתַח (Gen. 19. 11.
נִלְאֵתִי נִשָּׂא (Jes. 1. 14

Both Eng. and Ger. verbs *lie* and *liegen, gelegen* are irregular because the H. root לָאָה *liah* ends with an ה *h*.

The active verb *lay*, Ger. *legen, gelegt* is here apparently regular in order to show a difference in the neuter and active form of the verb.

LEAD.—*led*.—*led*. A-S. *laedan*. Dut. *leiden*. Ger. *leiten, geleitet*.

This is a compound word derived from the H. root לָעַד *led* with the H. preposition ל *l*, meaning to (לִיעַד *leied*. The ע *y* transposed after the ד *d*, and you have *leide*.) Its definition is: to guide, conduct—to appoint, determine,—to assemble, bring together, to fix, agree, etc. e. g.

וְאֵם לְבָנוּ יִיעֲדֵנָה (Exod. 21. 9.
מִי כַמֶּנִּי וּמִי יִעֲדֵנִי (Jer. 49. 19.

The Eng. word *meet*, *meeting*; Ger. *gemeinde* derive from the same root, for the H. verb יעד *ied* in its conjugation מעיר *meid*, מעירה *meida*, (or the עע pronounced like *n*, *meinde*), מועד *moed*, מעודה *meuda*, means: a coming together, an assembly, congregation, a season, solemn feast, etc.

The Eng. verb *lead* is irregular because the H. root יעד *ied* ends with a ך *d* and this is indicated through all conjugation with a *d* at the end.

The Ger. *leiten*, *geleitet* is regular, because the H. root ends with a consonant.

LEAN.—*leant*—*leant*. A-S. *hlinian*. Dut. *leunen*. Ger. *lehnen*, *gelehnt*.

This word is derived from the H. root לון *lun* or לין *lin*; as a subst. לינה *linah*, לינת *linat*. Its definition is: to lodge, remain—to pass the night, to be lying, to abide, dwell upon, etc. e. g.

נפשו בטוב חלין (Ps. 25. 13.

גם מקום ללין (Gen. 24. 25.

צדק ילין בה (Jes. 1. 21.

The Eng. and Ger. word *land* derives from the same root. The Eng. verb *lean* is irregular because the H. root לינת *linat*, from which the A-S. derived it, ends with a ת *t*, and this is indicated in the imperfect and participle cases with a hard *t* at the end.

The Ger. verb *lehnen*, *gelehnt* is regular because the H. root לִין *lin*, or לִון *lun* ends with a consonant, but particularly to avoid the repetition of the double *n*.

LEAP.—leaped or lept—leaped or lept. A-S. *hleapan*. Sw. *loepa*. Ger. *laufen*, *gelaufen*.

This is a compound word derived from the H. root עוּף *uf* or עָפַף *ofef* with the H. preposition לִ *l*, meaning to: לָעוּף *leup*, or *leuf*. Its signification is: to fly away, upon—to run—to disappear etc. e. g.

וּבְנֵי רֶשֶׁף יִגְבִּיחוּ עוֹף (Job 5. 7.)

אֵעוּפָה וְאֵשְׁכֵנָה (Ps. 55. 7.)

כְּחֵלוֹם יְעוֹף (Job 20. 8.)

The Eng. word *up*, and the Ger. *auf* and *oben* derive from the H. root עוּף *up*. The Eng. verb *leap* is irregular because the H. root עָפַף *ofef*, from which it is derived ends with a double *p*, and this is indicated in the imperfect and participle cases with a hard and soft *t*. The Ger. verb *laufen*, *gelaufen*, is irregular because the H. root עוּף *euf* contains an *y* and this is indicated in the participle case with an *n* at the end.

LEARN.—learnt—learnt. A-S. *laeran* or *lear*. Sw. *laera*. Ger. *lernen*, *gelernt*.

This is a compound word derived from the H. root אָוַר *or* wish the preposition לִ *l* meaning: to, לְאוֹר

leor. Its definition is; to light, shine—to be bright, enlightened, illustrious—to be instructed, illumined in mind and with knowledge. e. g.

יאִיר מִבֵּין פְּתִים	(Ps. 119. 130)
לְאֹר כְּאֹר הַחַיִּים	(Job 33. 30)
לְהֹאִיר עֵינֵינוּ	(Ezra. 9. 8.)

The Eng. verb *learn* is irregular because being a compound word, this is indicated in the imperfect and participle cases with a hard *t*. The Ger. verb *lernen*, *gelernt* is regular, because the H. root אִר *or*, ends with a consonant. The Ger. verb *lehren* (teach) Latin *jura*, is derived from another H. root יִרָה *jirah* or *jurah*, with the H. preposition ל *l* meaning: to. לִירָה *leirah* signifying: to teach, instruct. The Old Ger. purposely designed to show the grammatical difference, by affixing to one of the verbs an *n*, between the two analogous words: *lehren* and *lernen*.

LEAVE.—*left—left*. A-S. *laefan*. Frs. *leva*. Ger. 1. *erlauben*, *erlaubt*; 2. *Lassen*, *gelassen*. This Eng. verb has various definitions and is in fact derived from two different H. roots.

1. לֵב *lev*, or לֵבָב *levav* as a subst. meaning: the heart; as a verb: to consent, permit, comply heartily.

From this H. root is derived the Ger. verb *erlauben*, *erlaubt* לֵבֵב *laubeb*. e. g.

יתן לך כלבבך
לבבתיני אחתי

(Ps. 20. 5.

(Cant. 4. 9.

2. עִוַּב *esav*, with the H. preposition ל *l*, meaning to: לְעִוַּב *lesav* corresponding with the Ger. *verb lassen, gelassen*. Its definition is manifold to-wit: to leave behind, to forsake, neglect, go away from, to entrust, leave with, bequeath, to give up or abandon, etc. e. g.

כי עִוַּב בגִּדְוֹ

(Gen. 39. 13.

ויעִוְבוּ אֶת הָעִיר

(Jeh. 8. 17.

עִוְבֵנִי כֹחִי

(Ps. 38. 11.

עִוַּב תְּעִוְבַּ עִמּוֹ

(Exod. 23. 5.

The Eng. verb *leave* is irregular because the 1st. H. root לָבַב *levav* ends with a double ב *b*; and the 2d. Eng. verb *leave* in the sense of the H. root עִוַּב *esav* לְעִוַּב *lesav* is a compound word. In both cases this condition is indicated in the imperfect and participle cases with a hard *t*. The Ger. verb *lassen, gelassen* is irregular because the H. root עִוַּב *esav* contains a *y*. The Ger. verb *erlauben, erlaubt* is regular however, because the related H. root לָבַב *laubeb*, ends with a consonant. From this H. root עִוַּב *esav*, לְעִוַּב *lesav*, is also derived the Eng. verb *let*.

LEND.—lent—lent. A-S. *leanan*. Goth. *leihan*. Ger. *leihen, geliehen*.

This word is derived from the H. root לוֹוַח *luwah*,

נלווה *nilwah*, הלווה *hilwah*. Its signification is: to, borrow, lend—to join, attache, etc. e. g.

לוינו כסף (Neh. 5. 4.

והלויית גוים רבים (Deut. 28. 12.

The Eng. verb *lend* is irregular because the H. root being לוה *luwah* or *lewah*, (identical with the Goth. *leina*). This evidently corrupted derivation of the original root is indicated in the imperfect and participle cases with a hard t. The Ger. verbs *leihen*, *geliehen* is irregular because the H. root לוה *luwah* ends with an ה *h*.

LET.—*let—let.* A-S. *laetan*. Goth. *letan*. Ger. *lassen*, *gelassen*.

This word is derived from the H. root עזב *esav* לעזב *lesav*. See the verb *leave*.

1. **LIE.**—*lay—lain.* A-S. *leagan*. Goth. *ligan*. Ger. *liegen* *gelegen*. See the verb *lay*.

2. **LIE.**—*laid—laid.* A-S. *legan*, *ligan*. Goth. *lingan*. Ger. *lügen*, *gelogen*.

This word is derived from the H. root לעג *lueg*, meaning: to mock, deride, scorn—to deceive, dissimble, disguise, etc. e. g.

בלעני שפה (Jes. 28. 11.

נלעג לשון אין בינה (Jes. 33. 19.

The Eng. verb *lie*, is regular because the H. root לעג *lueg*, ends with a consonant, but in order to dis-

tinguish its particular conjugation from the analogous first verb *lie*, it is especially rendered regular. The Ger. verb *lügen, gelogen*, is regular because the H. root לעג *lueg*, contains an ע *y*, and this is indicated in the participle case with an *n*.

LIFT.—*lift—lift or lifted.* A-S. *hlifian*, Ger. *lüften, gelüftet*

This is a compound word, derived from the H. root עוף *uf*, in its conjugation העיף *heif*, with the H. preposition ל *l*, meaning to: להעיף *lehif* or *lehelf*, correlated with the A-S. *hlifian*. The *t* at the end of the Eng. verb *lift*, is only a suffix. The definition of the H. word העיף *heif* is: to fly up, raise, soar—to raise, elevate—to swing, brandish etc.

The Ger. word *luft* (air) is derived from the same. H. root. See also the verb *heave*. e. g.

ועוף יעופף	(Gen. 1. 20.
בעופפי חרבי	(Ezek. 32. 10
התעיף עיניך בו	(Prov. 23. 5.

The Eng. verb *lift* is irregular because the end letter *t*, is only a suffix, and is not necessary to be repeated. The Ger. verb *lüften, gelüftet*, is regular, because the H. root עוף *uf* ends with a consonant.

LIGHT.—*lighted or lit.—lighted or lit.* A-S. *lihtan*. Ger. *leuchten, geleuchtet*.

This word is derived from the H. להיט *lihet*, meaning: set on fire, inflame, kindle, illuminate. e. g.

ותלהט מוסדי הרים (Deut. 32. 22.)
ולחט אותם היום הבא (Mal. 3. 19.)

The Eng. verb *light* is irregular because the H. root להט *lihet* ends with a *t*, and this is indicated through all conjugations with a hard *t*. The Ger. verb *leuchten*, *geleuchtet* is regular because the H. root להט *lihet*, ends with a consonant.

The Eng. word *light*, Ger. *leicht*, Fr. *léger*, Sl. *lahki*, meaning: to be easy, not difficult, not burdensome, is derived from another H. root להג *lahag* or *liheg*. Its definition is: to be slight, superficial etc. e. g.

ולחג הרבה יגיעת בשר (Eccl. 12. 12.)

The Eng. verb *light* in the last signification is regular because the H. root להג *liheg*, ends with a consonant *g*, so is likewise the Ger. verb *erleichtern*, *erleichtert*.

LOAD.—loaded—loaden. A-S *hlad* or *hladan*. Ger. *laden*, *geladen*. This word is derived from the H. root טען *toan*, with the H. preposition ל *l*, meaning to: לטען *lataen*. See the verb *lade*.

LOOSE.—lost—lost or lorn. A-S. *leosan*. Goth. *liusan*. Ger. *lose*, *lösen* *gelöst*.

This word is derived from the H. root לוץ *lûs*;

לוֹוֹת *lesut* as a substantive and its signification is: to escape, depart from—to be perverse, incorrigible etc. e. g.

אל ילוּו מענייך (Prov. 3. 21.)

ולוֹוֹת שפתים הרחק ממך (Prov. 4. 24.)

The Eng. verb *loose* is irregular because the H. verb לוּ *lus* is used in its participle case in a similar form with a ת *t* at the end לוֹוֹת *lesut*, as shown in the second H. example. The Ger. vrb *lösen*, *gelöst*, is regular, because the H. root ends with a consonant. The Eng. word *lorn*, (as a second form of participle), however, is derived from another H. root עָרָה *uruh*, with the H. preposition ל *l*, meaning to: לַעֲרָה *luruh*, identical with the Ger. verb *verlieren*, *verloren*, and its definition is mainly: to desolate, destroy, waste—make bare, exposed etc. e. g.

עָרוּ עָרָה הַיָּסוֹד בָּהּ (Ps. 137. 7.)

הָעֲרָה לְמוֹת נַפְשׁוֹ (Jes. 53. 12.)

The Eng. word *lorn* and the Ger. verb *verlieren*, *verloren* have an irregular conjugation, because this H. root עָרָה *uruh* ends with an ה *h*.

MAKE.—made—made. A-S. *macian*. Dan. *mage*. Ger. *machen*, *gemacht*. This word has many manifold significations and is in fact derived from two different H. roots, to-wit:

1. מָכַן *mekin* (a transformation from the H. verb

IRREGULAR VERBS.

כון *kun*). Its definition is: to produce, effect,—to compose, constitute—to form, fabricate etc. e. g.

המכין לארץ מטר (Ps. 147. 8.

מכין רגל בחכמתו (Jer. 10. 12

The Latin *machina*; Ital. *macina*; Sp. *maquina*; Fr. and Ger. *maschine* show distinctly the H. source מכין *mekin* or מחין *mechin*.

2. מחה, *macha*, or מחרה *machat*, meaning: to compell, force, push or strike against—to attain, arrive at and many other definitions. e. g.

ומחרה על כתף (Num. 34. 11.

ימחאו כף (Jes. 55. 12.

די מחרה לצלמא (Dan. 2. 35.

The Eng. verb *make* is irregular because being derived from two different H. roots, it is remarkably indicated in this conspicuous manner. The Ger. verb *machen, gemacht* is regular both H. roots end with a consonant.

MAY.—*might*. A-S. *magan*. Goth. *mogen*. Ger. *mögen, möchte*.

This word has various definitions and is derived from two H. roots, to-wit:

1. מנן *mijen*, meaning: to give, to act freely—to surround with excellence, glory—to bestow favor etc. e. g.

אִמְגַּןְךָ יִשְׂרָאֵל (Hos. 11. 8.

עֲשֵׂרַת חֲפָאֲרֹת תִּמְגַּןְךָ (Prov. 4. 9.

The Latin word *magnus* is derived from the same

H. root.

2. מִחֹן *michan*, מְחֹנָן *mechonan* (a transformation from them the H. root חִנַּן *chinen*), meaning: to act graciously, kindly, favorably. e. g.

מִחֹנֶנְךָ עֲנִיִּים אֲשֶׁרִי (Prov. 14. 21

וְעוֹיְתְךָ בְּמִחֹן עֲנִיִּין (Dan. 4. 24.

Both the Eng. and Ger. verbs *may*, and *mögen*, *möchte* are irregular because being derived from two different H. roots it is specially indicated in this conspicuous manner.

MEAN.—*meant—meant.* A-S. *maenan*. Ger. *meinen*, *gemeint*. This word is derived from the H. root עָנָה *enah*, in its transformation מֵעַן *mean*, מֵעֲנָה *meanah*, or מֵעֲנָת *meanat*. Its signification is: to assent, to agree, correspond with. e. g.

אֵל מֵעֲנָה בְּשִׂמְחָתָא לְבֹ (Eccl. 5. 19.

מֵעֲנָה רֶךְ יֹשִׁיב חֲמָה (Prov. 15. 1.

כָּל פֶּעַל ר' לְמֵעֲנָהוּ (Prov. 16. 4.

The Eng. verb *mean* is irregular because the H. word מֵעֲנָת *meanat*, from which the A-S. derived it, ends with a *t* and this is apparent in the imperfect and participle cases with a hard *t* at the end. The Ger.

verb *meinen*, *gemeint*, is regular for the same reason, but in order to avoid the repetition of two *n*'s the Ger. particularizes it.

MEET.—*met—met.* A-S. *metan.* Dan. *mode.* Icel. *moetu.*

The Ger. has no analogous term for this Eng. verb, which is derived from the H. root יעד *iad*, in its conjugation מעיד *meid*, מועד *moed* מועדת *moedat*, meaning: a coming together, an assembly, congregation, etc. See the copious explanation under the verb *lead*.

The Eng. verb *meet* is irregular because the H. root יעד *iad*, מעיד *meid* מועדת *moedat* ends with a ד *d*, and ת *t*, this is distinctly indicated in all conjugations of the verb with a hard *t*.

MELT.—*melted—melted* or *molten.* A-S. *mettan.* Ger. *schmelzen, geschmolzen.*

This word has various meanings and is in fact derived from three different H. roots, to-wit:

1. מליץ *malaz*, as a subst. מליצה *melizah*.

Its signification is: to become smooth, soft, mild, agreeable etc. The Eng. words *malt* and *mild*; Ger. *malz*, and *milde*; Latin *mellitus*; are derived from the same H. root. e. g.

מה נמלצו לחכי אמרתך (Ps. 119. 108.)

חמלצר נשא את פתבגם (Dan. 1. 16.)

2. מִלְהֵט *lihet*, its transformation מִלְהֵט *mal-hit*, meaning: to inflame, set on fire—to burn, to glow.
e. g.

נִפְשׁוּ גִחְלִים תִּלְהֵט (Job. 41. 13.)
וְתִלְהֵט סָבִיב צִרְיוֹ (Ps. 97. 3.)

3. מִלֵּט *melt*, meaning: to set at liberty, cause to escape, slip—to deliver, to melt. e. g.

כִּדְּרֹדֵי אֵשׁ יִתְמַלֵּט (Job. 41. 11)

The Eng. and Ger. verbs *melt*, *schmelzen*, *geschmolzen* are irregular in the first meaning of the word; for the corresponding H. root מִלִּיצָה *melizah*, ends with an ה *h*,—otherwise they are regular because the related H. roots end with a consonant.

MOW.—*mowed*.—*mown*. A-S. *mawan*. Dut. *maagen*. Ger. *mähen*, *gemähet*.

This word is derived from the H. root מָחָה *mochah*. (The ח *ch*, pronounced like *w*, and you have the Eng. *mowah*, or *mow*). Its translation is: to strike smite away,—to blot out, etc. e. g.

וּמָחִיתִי אֶת כָּל הַיָּקוֹם (Gen. 7. 4.)
וַיִּמְחוּ מֵעַל הָאָרֶץ (Gen. 7. 23.)

The Eng. verb *mow* is irregular because the H. root מָחָה *mochah* ends with a ה *h*.

The Ger. verb *mähen*, *gemähet*, is seemingly regular, in order to show a phonetical difference between the infinitive and participle of this verb.

MUST.—*must.* A-S. *most* or *mot.* Dut. *moetan.* Sl. *mussy.*
Ger. *müssen, musste*

This word is derived from the H. root עון *uss* in its transformation מעון *muss*, meaning: to be prevailed by strength, power, might etc. The *t* at the end of the end of the Eng. verb *must* is only a suffix. e. g.

ר' עזי ומעוני (Jer. 16. 19)

היה לי לצור מעון (Ps. 31. 3.)

The Eng. auxiliary verb *must* is irregular because the proper H. root is מעון *muss*, and the *t* in the Eng. word *must*, being an affix, the Eng. grammarian avoided to double needlessly this affix, therefore: *must, must.*

The Ger. auxiliary verb *müssen, musste* is regular because the H. root ends with a consonant.

OUGHT.—*ought.* This word has no analogous term in any of the modern culture languages, and is derived from the two synonymous H. roots.

1. אחז *ouches.* (The ח *ch* changed in *gh* and you have *oughes* like the Eng. *ought*). Its definition is: to take hold of, to seize, keep, join, unite etc.

2. אחז *ouched* (The ח *ch* changed in *gh* and you have *oughed* like the Eng. *ought*.) Its meaning is resembling to the first root: to take hold of, unite one's self. e. g.

ויאחו צדיק דרכו (Job. 17. 9.)

ואחו בשרי פלצות (Job 21. 6.)

אל תהר כבודי
התאחרי הימיני

(Gen. 42. 6.
(Ezech. 21. 21.

The Eng. auxiliary verb *ought* is irregular because the H. root **אחד** *ouched* ends with a *d*, and this is indicated particularly with a hard *t*.

OWE.—*owed—own*. A-S. *agan*. Goth. *aigan*. Ger. *eigen*, *eignen*, *geeignet*.

This word has various meanings in the Eng. language, having also many H. roots completely corresponding to those significations.

1. **און** *own* and **הון** *hown* meaning: to have wealth, plenty, enough,—to possess power, manhood, wealth, riches etc. e. g.

כי הוא ראשית און (Deut. 21. 17.
וידיו תשבנה און (Job 20. 10.

—o—

את כל הון ביתו יתן (Prov. 6. 31.
הון יסף רעים רבים (Prov. 19. 4.

2. The A-S. Goth. and Ger. *agan*, *aigen* and *eigen* are derived from an other H. root **הגן** *hagan* or **הגין** *hagin*, meaning: to be straight, commodious, properly, becoming, etc. e. g.

הגדרת הגינה (Ezech. 42. 12.
דבר הגון (Talm.)

3. **חוב** *chow* or **חובה** *chowch* (Let the **ח** *ch* be

omitted and you have the Eng. *owe*). Its meaning is: to render due, forfeit,—to be indebted, obligated etc. e. g.

והיבתם את ראשי	(Dan. 1. 10.
חבולתו חוב ישיב	(Ezech. 18. 7.
יצא ידי חובתו	(Talm.

The Eng. verb *owe* is irregular because the H. roots **און** *own* and **חובה** *choweh*, end with an *n*, respectively an *h*.

The Ger. *eignen*, *geeignet* is seemingly regular in order to indicate a phonetical difference between the infinitive and participle but chiefly to avoid the repetition of two *n*'s; for the H. root **הגין** *hagin* from which it is derived ends with an *n* and is so employed in all moods.

PAY.—*paid*—*paid*. It. *pagare*. Sp. *pagar*. Fr. *payer*.

The Ger. has no analogous term for this word, which is derived from the H. root **פי** *pi* or *pey*, synonymous and conformably with the Eng. word *fee*. Its translation is manifold, to-wit: as a subst. the mouth, edge, border etc., and a share, reward or portion of the value, worth, merit, etc. e. g.

לתת לו פי שנים	(Duet. 21. 17.
לחם כפי הטף	(Gen. 47. 12.

The Ger. verb *zahlen* is derived from another H. root. See the verb *sell*.

The Eng. verb *pay* is seemingly irregular being only a grammatical use of changing the *y* into an *i*, as may be observed in inflections of many words.

PEN.—*pent*—*pent*. A-S. *pyndan*.

The Ger. has no analogous term for this word and is derived from the H. root פן *pen*, as a adverb meaning: to be anxious, carefull, to be in fear, sorrow, that there may not occur any accident. פון *fun* or *pun* as a verb means: to be in anxiety, fear, sorrow etc. e. g.

ידוע חרע פני צאנך (Prov. 27. 23.

פן יקראנו אסון (Gen. 42. 4.

פן ישרח ידו (Gen. 3. 22.

The Eng. word *pen*. Latin. It. and Sl. *penna* (writing implement) is derived from another H. root פנה *pinah* or *penah* meaning: to be pointed, sharpened, etc. e. g.

שוב שבת על פנה גג (Prov. 21. 9.

ועל פנות הגביחות (Zeph. 1. 16.

The Eng. verb *pen* is irregular. The Eng. grammarian desired to show in this wise, i. e. that the Eng. verb *pen* has its source in the H. adverb פן *pen* and not directly from the verb פון *pun*.

PUT.—*put*—*put*. Latin *imputo*. Dan. *putte*.

The Ger. has no analogous term for this word. It has multifarious definitions and is derived from two different H. roots to wit:

1. **אָפּד** *apod*, **אָפּוד** *apud*, meaning: to put on, to attire, girdle. e. g.

וַיֹּאפֶד לּוֹ בּוֹ (Lev. 8. 6.)

וַאֲפַדְתָּ לּוֹ חֶשֶׁב הָאֹפּוֹד (Exod. 29. 5.)

2. **פָּטַר** *puter* (omit the **ר** *r* and you have the Eng. word *put*. The **ר** *r* at the end of a H. word is frequently omitted notably in the Eng. derivations, it being considered simply as an emphatic affix.) The translation of this H. word is: to slip out, or away—to let out, exempt from duty, etc. e. g.

פּוֹטֵר מִיָּם רֵאשִׁית מְדוֹן (Prov. 17. 14.)

אֵל יִפְטֹר אָדָם מִחֲבִירוֹ (Talm.)

The Eng. verb *put* is irregular because the 1. H. root **אָפּד** *apud* ends with a *d*, and the 2. root **פָּטַר** *puter* (without the **ר** *r* like *put*) contains a *t* at the end, and this is shown in all conjugations of the Eng. verb with a hard *t*.

QUIT.—*quitted* or *quit*—*quitted* or *quit*. Latin *quieto*. It. *quitare*. Sp. *quitar*. Fr. *quitter*. Ger. *quittiren*. *quittirt*.

This word is derived from the H. root **קָנָה** *kneid* or *kneid*, or *quid*, like the Eng. *quit*.

Its definition is various, corresponding generally to the terms of the Eng. words *quit*, *quite*, *quiet*, as follows:

1. to clean, clear, put in order—to make away, remove etc. e. g.

הַחֲכַבְדִּי כִּילָק (Nah. 3. 16.

הַמִּכְבֵּד אֶת הַבַּיִת (Talm.

2. to be heavy, rich, numerous, huge etc. e. g.

וַיָּבֵא עֶרֶב כֶּבֶד (Exod. 8. 20.

מִקְנֵה כֶּבֶד מְאֹד (Exod. 12. 38.

3. to be in glory, splendor, honor, etc. e. g.

כֶּבֶד אֶת אֲבִיךָ (Exod. 20. 12.

כִּי מִכְבְּדִי אֶכְבֵּד (I. Sam. 2. 30.

The Eng. verb *quit* is irregular because the H. root *קיד* *kwid* ends with a *d*, and this is shown in all conjugation of this Eng. verb with a hard *t*.

REACH.—*reached* or *raught*—*raught*. A-S. *raecan*. Ger. *reichen, gereicht*.

This word is derived from the H. root *ירח* *ireach*. Omit the letter *י* *i* and you have the Eng. word *reach*.

This H. root is only used as a subst. in the Bible and its translations is: the moon, month—and therefore its symbolical term: to extend, circulate—to attain, arrive at, etc.

עַד בְּלִי יָרַח (Ps. 72. 7.

וּלְפָנַי יָרַח (Ps. 72. 5.

יָרַח עֲשָׂה לְמוֹעֲדִים (Ps. 104. 19.

יָרַח יָמִים (Deut. 21. 13.

The Eng. verb *reach* is irregular. The Eng. grammarian desired to show in this wise, that the verb

reach has its source in the H. subst. יֵרֶךְ *ireach*, and not directly from its verb. The Ger. verb *reichen*, *ge-reicht* is regular because the H. root ends with a consonant.

READ.—*read*—*read*. A-S. *raedan*. Goth. *rodian*. Ger. *reden*, *geredet*.

This word is derived from the H. root רָאָה *roeh*, in its transformation רָאָה *reût* or רָאִית *reit*, like the Eng. verb *read*. Its definition is various, as follows: to see, view, observe—look out, provide with acumen, care for—to perceive, find, feel—to be apparent, appearing, shown etc. The Eng. word *ready* the Ger. *rathen*, Sl. *radit* (to counsel) are derived from the same root. e. g.

כִּי אִם רְאוּת עֵינָיו (Eccl. 5. 10.)

טְהוּר עֵינַיִם מֵרְאוּת רֵעַ (Hab. 1. 13.)

אַתָּה הִרְאֵתָהּ לְדַעַת (Deut. 4. 35.)

The Eng. verb *read* is irregular because the H. root רָאִית *reit* ends with the affix ת *t*, and this is indicated through all conjugations with a feeble *d*. The Ger. verb *reden* is regular, because the H. root has a consonant at the end. The Ger. verb *lesen*, *gelesen* is derived from the H. root לָעַן *lez* meaning: to read in a strange language. e. g.

קוֹרֵין בְּלֵעוֹ (Talm.)

מֵעַם לֵעוֹ (Ps. 114. 1.)

This Ger. verb *lesen* is irregular because the H. root לעז *lez* contains an ע *y*.

REND.—*rent—rent.* A-S. *rendan.* Bret. *ranna.* Ger. *trennen, getrennt.*

This word is derived from the H. root רעע *renna* (pronounce the ע *y* like *n*). The letter *d* in the Eng. verb *rend* is merely an affix. The definition of this H. root is as follows: to break to pieces, to crush, to ruin. e. g.

הירעע ברזל ברזל? (Jer. 15. 12.
חרעם בשבט ברזל (Ps. 2. 9.

The Eng. verb *rend* is irregular because the proper root is רעע *renna* and the *d* in the word *rend* being merely an affix, the Eng. grammarian avoided to double needlessly this affix, therefore *rend, rent*. The Ger. verb *trennen* is seemingly regular, in order to indicate a phonetical difference between the infinitive and participle chiefly to avoid the repetition of two *n*'s.

The Eng. *rent.* Fr. *rente.* Sl. *arenda* is a compound word from the Latin prefix *re* meaning: reverse or repeat, and H. נתן *netan* meaning: to give. Therefore we obtain the combination: to return, to give back, (for a compensating purpose.)

RID.—*rid—rid.* A-S. *hredden.* Sl. *ratuj.* Ger. *retten, gerettet.*

This word is derived from the H. root רעה *roeh*, In its transformation רעות *reot*, רעית *reit* like the

Eng. *rid*. The translation of this H. root is different also in the Eng. language, to-wit: to guard, to watch to set free, to deliver, redeem, relieve—and to remove by violence, to destroy, to kill. e. g.

רעה את צאן לבן (Gen. 30. 36.)

—:o:—

האלהים הרעה אותי (Gen. 48. 15.)
לרעות את עמי ישראל (II. Sam. 7. 7.)

—:o,—

רעה עקרה לא תלד (Job. 24. 21.)
ורעו את אדץ אשור בחרב (Micha. 5. 5.)

The Eng. verb *rid* is irregular because the H. root רעה *roeh*, רעית *reit* ends with the affix ת *t*, and this is shown in all conjugations with a feeble *d*.

The Ger. verb *retten*, *gerettet* is regular because the H. word רעית *reit* from which it is derived ends with a consonant.

RIDE.—*rode*—*rode* or *ridden*. A-S. *ridan*. Ger. *reiten*, *geritten*.

This word is derived from the H. root רדה *redah* as a subst. רדיה *rediah*, like the Eng. *ride*. Its definition is: to subdue, bring down,—to rule, govern—to walk, wander etc. e. g.

ורדו בכם שנאיכם (Lev. 26. 17)
ורדו ברגת הים (Gen. 1. 28.)

וירד מים עד - ים (Ps. 72. 8,
ויהודה עד רד עם אל (Hos. 12. 1.

Both the Eng. and Ger. verb *ride*, and *reiten*, *geritten* are irregular because the H. root רדה *rodeh* ends with the aspirate ה *h*.

RING.—rang or rung—rung. A-S. *hring* or *ring*. Dan. *ringe*. Icel. *hringia*.

The Ger. does not use this word with this conception of present instance. It is derived from the H. root רוע *rung*, in its transformation תרועה *truwa*, הריע *hringa* (pronounce the ע *y* like the Fr. *ng*.)

The definition of this word is particularly: to shout, to sound, to cry out, to roar and many other different notions. e. g.

לא ירנן לא ירעע (Jes. 16. 10
הריעו תרועה גדולה (Ezra. 43. 11.

The Ger. verb *ringen* in another different conception. See under the verb *wring*. The Eng. and Ger. word *ring* (ring, link, circle) derived from the same H. root רוע *rung* or רעה, or רע *reng*, meaning: to associate, be intimate with,—to join, unite one to the other, to annex etc. e. g.

ורעה כסילים ירוע (Prov. 13. 30
מרעהו אשר רעה לו (Jud. 14. 20

The Eng. verb *ring* is irregular because the H. root רוע *rung* ends with an ע in this case pronounced

like *ng*, and this is distinctly shown through all the conjugations of this verb.

RISE.—*rose*—*risen*. A-S. *risan*. Goth. *reisan*. Sl. *rozni* (hug.) Ger. *riese* (used only as a subst.)

This word is derived from the H. רוני *rosan*, רוני *rozni*. It is only used as a substantive in the Bible and signifies: to be heightened, elevated, raised—to be prominent. e. g.

ורוונים נוסדו יהר (Ps. 2. 2)

האוינו רוני (Jud. 5. 3)

הנותן רוני לאין (Jes. 40. 23)

The Eng. verb *rise* is irregular because the H root רוני *rosan* ends with an ן *n*, and this is shown distinctly in the participle case with an *n* at the end of the word *risen*.

The Ger. verb *reisen*, *gereist* (to travel) is derived from the H. root רוץ *ruz*, as a subst. ריצה *rizah*, meaning: to run to, after, to rush upon,—to hasten, etc. e. g.

הרצים יצאו רחופים (Esth. 3. 15)

עד מהרה ירוץ דברו (Ps. 147. 15)

This Ger. verb is regular because the H. root רוץ *ruz* ends with a consonant.

RIVE.—rove—riven. A.S. *reafian*, *rust*. Dan. *rive*.

The Ger. has no analogous term for this word. It is derived from the H. root רפה *rufeh*, in its transformation רפות *refut*, רפיון *rifion*, like the A.S. *rust* *reafian*, and its translation is as follows: to become weak, idle,—to decline, to sink down—to let go, relax, etc. e. g.

לא ירפך ולא יעובך (Deut. 31. 6.)

מרפיון ידיים (Jer. 47. 3.)

ומויה אפיקים רפה (Job. 12. 21.)

The Eng. word *rival*, Latin *rivalis*, Fr. *rival*, is a compound from two H. roots to-wit: ריב *riv* and אל *el* or *al*. The notion of the first H. word is: to compete, dispute, quarrel with, oppose, contend; the word אל *el* meaning: to. Therefore ריב אל *rival*: to compete, etc. e. g.

ריבך ריב את רעך (Prov. 25. 9.)

מרוע אליו ריבות (Job 33. 13.)

כי ד' יריב ריבם (Prov. 22. 23.)

The Eng. verb *rive* is irregular because the H. root רפה *rufeh*, ends with the aspirate ה *h*.

ROT.—rotted—rot or rotten. A.S. *rotian*. Ger. *rotten*, *gerottet*.

This word may be derived from two synonymous H. roots: רטה *rotah*, or ירט *irrot*. Both H. words have the meaning of: to cast down, ruin,—to corrupt, decay etc. e. g.

ועל ידי רשעים ירטני (Job. 16. 11)
כי ירט הדרך לנגדי (Num. 22. 32)

The Eng. verb *rot* is irregular because the H. root ירט *irōt* ends with a ט *t*, and this is shown in the participle as *rot*; or it may be derived from רטח *rotah* with an ה *h* at the end, and then the participle must be rotten. The Ger. derived this verb from the H. root ירט *irōt* with a consonant at the end, and is therefore regular: *rotten*, *gerottel*.

RUN. *ran*—*run*. A-S. *rennan*. Goth. *rinnan*. Ger. *rennen*, *gerannt*.

This word is derived from the H. root רנן *renan*, having various meanings to-wit: to shout, rejoice, sing—to overcome,—to move swiftly, in a hurry, to make haste, etc. e. g.

לכו נרננה לד (Ps. 95. 1.)
כגבור מחרונן מין (Ps. 78. 65.)
בקר וערב תרנן (Ps. 65. 9.)
ולב אלמנה ארנן (Job 29. 13.)
עליו תרנה אשפה (Job 39. 23.)

The Eng. verb *run* is irregular because the H. root רנן *renan* ends with an *n*, and this is distinctly shown through all conjugations. The Ger. verb *rennen*, *gerannt* is seemingly regular, in order to avoid the

repetition of three *n*'s and to make a difference between the infinitive and participle of this verb.

SAW.—*sawed—sawn.* A-S. *sagan.* Dut. *zaagen.* Ger. *saegen, gesaegt.*

This word is derived from the H. root **ועק** *saec* meaning: to cry out, to shout, make a noise. (a symbolical term for the action of a saw) e. g.

ויועק ועקה גדולה (Gen. 27. 34)

אליך ועקו ונמלטו (Ps. 22. 6.)

The Eng. verb *saw* is irregular because the H. root **ועק** *saec* contains an **ע** *y*, and this is indicated in the participle case with an *n*. The Ger. verb *saegen, gesaegt*, is regular, because the H. root ends with a consonant.

SAY.—*said—said.* A-S. *sagu, segan.* Sw. *saga.* Dan. *sige.* Ger. *sagen, gesagt.*

This word is derived from the H. root **שיח** *sicha* or *siach* meaning: to speak, tell, declare, affirm, remark—and to beseech. See the verb *beseech*. e. g.

את האיש ואת שיחו (II Reg. 9. 11.)

שיחו בכל נפלאותיו (Ps. 105. 2.)

ה א שח ויהי (H. Prayer Book.)

The Eng. verb *say* is irregular because the proper H. root being **שיח** *siach*, the variation of the original H. word is indicated in the imperfect and participle in this manner. The Ger. verb *sagen, gesagt* is

regular because the H. root **שיח** *siach* ends with a consonant.

SEE.—*saw—seen.* A-S. *seon*. Goth. *saiwan*. Ger. *sehen*, *gesehen*.

The Goth. word *saiwan*, is derived from the H. root **סו** *siw* meaning: splendor. The A-S. and Ger. derived the words *see* and *sehen* from two synonymous H. roots. 1. **שח** *sehah* (Syr:) or the related H. word **שח** *sehar*, meaning: to enlighten, give light,—to admonish, warn etc. e. g.

יזהיר כיהר הרקיע (Dan. 12. 3.

והעם לא נזהר (Ezech. 33. 6

והתענגתם מזיו כבודיה (Jes. 66 11

2. **חזה** *chesh* meaning: to see, look at, regard, search out, choose etc. The **ח** *ch*, which is omitted in the Eng. and Ger. verbs *see* and *sehen* is demonstrated in their subst. *sight* and *sicht*. See also the verb *choose*. e. g.

וחה חזיתי ואספרה (Job. 15. 17

חזית איש מהיר (Prov. 22. 29.

Both the Eng. and Ger. verbs *see* and *sehen*, *gesehen* are irregular because the H. roots **שח** *sehah* and **חזה** *chesh* end with the aspirate **ה** *h*.

SEEK.—*sought—sought.* A-S. *secan*. Goth. *sokjan*. Sl. *shuk-ey*. Ger. *suchen*, *gesucht*.

This word is derived from two synonymous H. roots, to-wit: 1. שוה *suach*, meaning: to look about, —to search after—to meditate, etc. e. g.

וּיצֵא יִצְחָק לִשְׁוֹחַ בְּשָׂדֵה (Gen. 24. 63)
בְּמַעֲשֵׂי יָדָיו אֲשֹׁחָח (Ps. 143. 5).

2. שוק *shuk*, as subst. תְּשׁוּקָה *tsuka*, meaning: to run too and fro,—to be eager, desirous,—to long for, etc. e. g.

הַשְּׁבִיעַ נֶפֶשׁ שׁוֹקֶקָה (Ps. 107. 9.)
וְאֵל אִישׁ תְּשׁוּקָתִי (Gen. 3. 16.)

The Eng. verb *seek* is irregular because the proper H. root being שוה *suach* or שקק *shukak*, the variation of the original H. word is indicated in the imperfect and participle by such a manner: (*ch* like *gh*). The Ger. verb *suchen*, *gesucht* is regular, because both H. roots end with a consonant שוה *suach*, and שקק *shukak*.

SEETH.—*sod—sodden or seethed.* A-S. *seothan*. Dan. *syde*. Ger. *sieden, gesotten*.

This word is derived from the H. root יִיד *sid* or יִיד *sud* with the parag. נ יִידוֹן *jesidun* and יִידוֹן *sidun*. Its definition is: to boil, seethe, to be overflowing, overwhelming—to behave or to act insolently etc. e. g.

IRREGULAR VERBS.

ויזר יעקב נזיר	(Gen. 25. 29.
ולא יזרון עוד	(Deut. 17. 13.
המים הזירונים	(Ps. 124. 5.

The Eng. and Ger. words *south* and *süden* are also derived from the same H. root זור *sud*, being a term used for the "hot region" (*Sudan*). Both the Eng. and Ger. verbs *seeth* and *sieden, gesotten* are irregular because the H. root זור *sid* is mostly used in its conjugation with the parag. נ *n*, as shown in the H. examples quoted above.

SELL.—sold—sold. A-S. *syllan*. Goth. *saljan*. Ger. *sold*, *besolden*, *besoldet*.

This word is derived from two synonymous H. roots, to-wit: 1. סלל or סלה *sela*, meaning to be valued, estimated, appraised. 2. סלד *seled*, meaning: to be raised, heightened in worth and estimation. e. g.

המסללים בפו	(Thr. 4. 2.
בכתם טהור לא חסלה	(Job 28. 19
ואסלדה בחילה	(Job 6. 10

The Eng. Fr. and Ger. *soldier*, *soldat*, are contained in the same H. source. The Ger. verb *zahlen* is derived from the H. צלל *zoll*, as subst. צל *zal* or *zel* meaning: a shelter, protection (a symbol. term for prosperity and wealth.) e. g.

באו בעל קורתי (Gen. 19. 8)

(Eccl. 7. 12.) כי בצל החכמה בצל הכסף

The Eng. verb *sell* is irregular because it comprehends two-H. roots, using in the present tense the H. verb **סלל** *sale*, and in the past tense the verb **סלד** *sold*. The Ger. verb *besolden* and *zahlen* are regular because the corresponding H. roots **סלד** *sold* and **צל** *zal* end with a consonant.

SEND.—*sent—sent.* A-S. *sendan.* Goth. *sandjan.* Ger. *senden, gesandt.*

This word is derived from the H. root as a verb עור *ud*, in its transformation מעיד *meid* or *mid* (equal to the Latin *mitto*); as subst. תעודה *seuda*. Pronounce the *ע y* like *n* and you have the word *seunda* equal to the Eng. word *send* and the Ger. *sendung*. The definit: of this H. word is as follows: to call as a witness,—to make a declaration,—to enjoin, command, reprove—to give information etc. The Eng. word *witness* is also from the same H. root עיר, עידה *wid* meaning: a witness (The *ע y* pronounced like *w*.) e. g.

צור תעודה תתום תורה (Jes. 8. 17.)

וְזֹאת הַתַּעֲוָדָה בְּיִשְׂרָאֵל (Rut. 4. 7.)

ואעידה לי עדים (Jes. 8. 2.)

The Eng. verb *send* is irregular because the H. root **שׁנ** *ud* ends with a *d*, and this is indicated in the *imperfect* and *participle* with a hard *t*. The Ger. verb

צעד
צעדה
צעדה

senden, gesandt is regular because the H. root ends with a consonant.

SET.—*set—set.* A-S. *settan.* Latin *sedeo, sideo.* Ger. *setzen, gesetzt.* Sl. *sadit.*

This word is derived from two H. roots, corresponding generally to the terms of this verb, to-wit:

1. יסד *isad*, meaning: to found, establish—to place, set, to fix, etc. e. g.

2. שית *sit* (ש and ש changeable) meaning: to place, lay—to set over, to appoint, render e.c., e. g.

יסד ארץ על מכוניה (Ps. 104. 5)

כי כן יסד המלך (Esth. 1. 8)

—:o:—

ושתי את גבולך (Exod. 21. 31)

וישיתו על ארץ מצרים (Gen. 41. 33)

The Eng. verb *set* is irregular because the H. root יסד *isad*, and שית *sit* end with a ד *d* or ת *t*, and this is shown through all conjugations with a hard *t*.

The Ger. verb *setzen, gesetzt* is regular, because the H. roots end with a consonant.

SEW.—*sewed—sewed or sewn.* A-S. *siwian, suwan.* Latin *suo.* Sl. *sit, suez.*

The Ger. has no analogous term for this word, which is derived from the H. root תנה *sucah* or *seweh*, meaning: to make marks, to scrabble, scratch, wound,

etc. The Ger. verb *nähen*, *genähet*, *naht*, is derived from another H. root **אנה** *anach*, **אנחה** *anachah* (pronounce the **ח** *ch* like **ה** *h* and you have *anah*, *anaht*.) The definition of this H. root is: to be sighing, sobbing with pain, like the Eng. *anxious*. Both the Eng. and Ger. verbs *sew* and *nähen* are symbolical terms for the operation of the needle. e. g.

ויתו על דלתות השער (I. Sam. 21. 14

והתויתו על מצחות (Ezech. 9. 4.

וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל (Exod. 2. 23.

כִּי רַבּוֹת אֲנַחְתִּי Lam. 1. 22.

The Eng. verb *sew* is irregular because the H. root **תוה** *soweh* ends with a **ה** *h*. The Ger. v. *nähen*, *genähet* is regular, because the H. root **אנה** *anach* ends with a consonant **ח** *ch*.

SHAKE.—*shook*—*shaken*. A-S. *scacan*. Sw. *skaka*, Fr. *choquer*.

This word is derived from two synonymous H. roots.

1. **שכה** *shakah* meaning: to run to and fro.

2. **שקק** *schukak* meaning: to run to and fro—to

be e ger, to move quickly; to make tremble, quiver, etc. e. g.

סוּסִים מוּזְנִים מִשְׁכִּים (Jer. 5. 8.

בְּעִיר יִשְׁקוּ (Joel 2. 9.

כַּמֶּשֶׁ גְּבִים שֶׁקָּק בּוֹ (Jes. 33. 4

The Ger. synonym verb for this term: *schütteln*, *geschüttelt* is derived from the H. root שוט *schüt*, connected with the H. affix ל *el*, meaning: to, therefore שוט-אל *schüttel*. Its definition is like that of the preceding H. words: to run to and fro, far and wide—to move hastily, to wander about, etc. e. g.

וישטו בכל הארץ (II. Sam. 24. 8.)

שוטטו בהצות ירושלם (Jer. 5. 1.)

The Eng. verb *shake* is irregular because the H. root שכה *shakah* ends with a ה *h*. The Ger. verb *schütteln*, *geschüttelt*, is regular because the H. root שוט *shüt* ends with a consonant.

SHALL.—*should*. A. S. *sceal*. Ger. *sollen*, *sollte*.

This word is derived from the H. root שאל *shal*, שאל *shoul*. Its meaning is varied, to-wit: 1. to question, inquire. 2. to request, pray for. 3. to wish for himself. 4. to ask earnestly, to demand, require. It completely corresponds to the notions of the Eng. auxiliary verb *shall*, which in the first person may mean one thing while in the second and third persons it may mean another idea. In the first person it implies having intention or purpose to; in the second and third persons it implies compulsion, command, promise, or threat. e. g.

שאל שאל האיש רנו (Gen. 43. 7.)

חיים שאל ממך (Ps. 21. 5.)

אחת שאלתי מאת ד' (Ps. 27. 4.)

מים שאל חלב נתנה (Jud. 5. 25.)

The Eng. auxil. verb *shall* is irregular because the H. root is likewise used in the conjugation in such a form **שאל** *shal* **שאל** *shoul*. The Ger. verb *sollen*, *sollte* is regular because the H. root ends with a consonant.

SHAPE.—*shaped*—*shapen* or *shaped*. A-S. *sceapan*. Dut. *scheppen* (to create). Ger. *schaffen*, *geschaffen*, or *geschafft*.

It is derived from the H. root **שפה** *shapah* or *shafah*, and connected with the parag. **ר** *r*, **שפר** *shaper* or *shafer*. The definition of these H. roots is as follows: to be lofty, conspicuous, prominent—to be pleasing, fair, beautiful, charming, agreeable, exquisite etc. e. g.

על־ה־ר־נ־שֶׁפָּה (Jes. 13. 2.)

וַיֵּלֶךְ שִׁפִּי _____ (Num. 23. 3.)

הַנּוֹתֵן אִמְרֵי שֹׁפֵר (Gen. 49. 21)

אֵף נִחַלְתָּ שִׁפְרָה עָלַי (Ps. 16. 6.)

The Eng. verb *shape* is both regular as well as irregular because it may be derived from the H. root **שפה** *shapah* with the aspirate **ה** *h*, at the end; or from **שפר** *shaper* with a consonant **ר** *r* at the end.

The Ger verb *schaffen*, *geschaffen* and *geschafft* has also two forms of conjugation, regular and irregular according to the two figures of the H. root.

The Hebrew word **שפר** *sheper* is unquestionably the root for the Latin word *spirit* and the German word *Schöpfer* (creator.)

SHAVE.—*shaved—shaven* or *shaved*. A-S. *scafan*. Latin *scabo*. Ger. *schaben*, *geschaben*, or *geschabt*.

This word is derived from two synonymous H. roots. 1. **שָׁפַח** *shafah*. This word already quoted with the verb *shape* has still another different meaning, to-wit: to scratch, to pare, cut off, to strip, etc.

2. **שָׁבַב** *shavav* or *shabab*, meaning: to break to fragments—to lower, to humble etc. e. g.

וְשָׁפוּ עֲצֻמוֹתָיו לֹא רָאוּ (Job. 33. 21)
שִׁשְׁפִּין בּוֹ אֶת הַצִּפְרוֹן (Talm.)

שִׁבְבִים יִהְיֶה עֵגֶל שִׁמְרוֹן (Hasch. 8. 6.)
וְשׁוֹבְבִתִּיךְ וְשִׁשְׁאֲתִיךְ (Ezech. 39. 2.)

Both the Eng. and Ger. verbs *shave* and *schaben* are regular or irregular according to the different H. roots. The first **שָׁפַח** *shafah* or *shapah* ending with the aspirate ה *h*. The second **שָׁבַב** *shavav* or *shabab* with the consonant ב *v* or *b*.

SHEAR.—*shore—shorn*. A-S. *sceran*. Dan. *skaere*. Ger. *scheren*, *geschoren*.

This word is derived from the H. root **תָּעַר** *sear* (pronounce the ע *y* like *c* and you have the A-S. *scera*, and D n. *skaere*). This word is only used as a subst. in the Bible, and its meaning is: shears, scissors, razor. The verb of which is **עָרָה** *erah* meaning: to strip destroy, devastate etc. e. g.

וְהַעֲבִירוּ תַּעֲרֵךְ עַל כָּל בָּשָׂר (Num. 8. 7.)

תָּעַר לֹא יַעֲבֹר עַל רֹאשׁוֹ (Num. 6. 5.)

יִקְרַעַהּ בְּתָעַר הַסֵּפֶר (Jer. 36. 23.)

Both the Eng. and Ger. vs. *shear* and *scheren*, *geschoren*, are irreg. because the H. root תָּעַר *sear* contains an *y* and this is indicated in the partic. case with an *n*.

SHED,—*shed*, *shed*, A-S. *scedan*, Ger. *schutt*, *schütten*, *geschüttet*. This word is derived from the H. root שָׁדַד *shudad* or *shed-ed*, meaning: *to attack, invade, to plunder, lay waste, to ruin, scatter, destroy*, etc. e. g.

וְשָׁדְדוּ אֶת גֵּאוֹן מִצְרַיִם (Ezech. 32. 12.)

כִּי שָׁדְדָה כָּל הָאָרֶץ (Jer. 4. 20.)

מִקְטַב יְשׁוּד צְהָרִים (Ps. 91. 6.)

The Eng. v. *shed* is irreg. because the H. root שָׁדַד *shed-ed* ends with a *d*. and this is shown throughout all conjugations of this verb with a feeble *d*. The Ger. v. *schütten*, *geschüttet* is regular because the H. root ends with a consonant.

SHINE—*shone shone*, A-S. *scinan*, Dan. *skinne*, Goth. *skeinan*, Sw. *skina*, Ger. *scheinen*, *geschienen*.

This word may be derived from two H. roots. 1.) שָׁנָא *shinan*, (like the Eng. and Ger. *shine*, *scheinen*) meaning: *to be bright, luminous, conspicuous, brilliant*. It is only applied as subst. in the Bible, as a denomination of ANGELS. 2.) שְׁכִינָה *shkinah* (like the Dan., Goth. and Sw. *skina*,) meaning: *a glorious light*, as an attribute of the DEITY. This H. word was mainly used by the modern Hebrews and is often mentioned in the Talmud.

אלפי שנאן ארני במ (Ps. 68. 18.)

ונתי משכני בתוכם (Lev. 26. 11.)

קרוש משכני עליון (Ps. 46 5.)

Both the Eng. and Ger. verbs *shine* and *scheinen*, *geschienen* are irregular, because the H. root **שנאן** *shinan* ends with an *n*, and this is invariable indicated through all conjugat. of this verb.

SHOE—*shod, shod*, A-S. *sceo*, Goth. Dan. and Sw. *sko*, Sl. *shuchat*, (to creep, crawl,) Ger. *schuh* or *schuch*, *schuhen*, *geschuhet*.

This word is derived from the H. root **שחך** *shuchach* or **שוח** *shuch* (like the Ger. *schuch*,) and its definition is: to stoop, bow oneself, to be brought low, humbled, to go down, sink, etc., e. g.

שחותי עד מאוד (Ps. 38 7.)

שחו רעים לפני טובים (Prov. 14. 19)

וישח אדב וישפל איש (Jes. 2. 9.)

The Eng. v. *shoe* is irreg. because the proper H. root being **שוח** *shuch*, the omission of the letter **ח** *ch* is indicated by an irregular conjugation.—The Ger. *schuhen*, *geschuhet* is regul. because the H. root ends with a consonant, **ח** *ch*.

SHOOT,—*shot, shot*, A-S. *scotan*, Ger. *schliessen*, *geschossen*.

This word may be derived from two H. roots. 1.) **שאה** *shoah*, as a subst. **שאת** *shoat*, and its definition is: to dash together, to desolate, to lay waste, to crash, to destroy, etc. 2.) **שסה** *shusah* or **שסס** *shusas*. It has the same meaning as the former H. root: to plunder, to spoil etc., e. g.

כשאון מים רבים ישאון	(Jes. 17. 13)
שאו ערים מאין יושב	(Jes. 6. 11.)
השאת והשבר	(Lam. 3. 47.)

וישסן את מחנהם	(I Sam. 17. 53.)
ביר שוסים וישסו אותם	(Jud. 2. 14.)

The Eng. verb *shoot* is irreg. because it may be derived from the H. root שאת *shoat* with a ת *t* at the end; or from שאה *shoah* or שסה *shosah* with a ה *h* at the end. The Ger. v. *schliessen*, *geschossen* is irreg. for the last explained reason.

SHOW or SHEW—*showed* or *shewed*, *shown* or *shewn*, A-S. *sceavian*, Dut. *schouwen*, Dan. *skue*, Ger. *schauen*, *geschaut*.

This word is derived from two H. roots, corresponding to the various meanings of the Eng. v. *show*. 1.) חזה *chsoh*, as a subst. חזון *chsoun*, meaning *a vision, a sight*. (Transfer the ח *ch* after the ך *s* and you have the Ger. *schaun*.) The various definit. of this H. root are already explained under the verbs *See* and *Choose*. 2.) שעה *showeh* or *sheweh*, (ע *w*) meaning: *to look at favorably, to approve, to look at with attention, to look about, etc.*

וישע ר' אל הבל	(Gen. 4. 4.)
ולא שעו על קדוש ישראל	(Jes. 31. 1.)
ואשאה בחקיק תמיד	(Ps. 119. 117)

The Eng. v. *show* or *shew* is irreg. because the H. roots חזה *chsoh* and שעה *showeh* end with the aspirate ה *h*, and this is indicated in the partic. case with an *n*. The Ger. v.

schauen, geschauet is seemingly regular. It must be a grammatical abuse, only imputed to the purpose of making a difference between the infinit. and partic. of this verb.

SHRED,—*shred, shred*, A-S. and Goth. *screitan*, Ger. *schroten, geschrotet*.

This word is derived from the H. root שרט *sred*, meaning: *to make incisions, to crush, to cut to pieces*, etc., e.g.

לא ישרטו שרמח (Lev. 21. 5.)

ושרט לנפש לא חתנו (Lev. 19. 28.)

עמסיה שרט ישרמו Zech. 12. 3.

The Eng. v. *shred* is irreg. because the H. root שרט *sret* ends with a ט feeble *t*, and this is indicated through all conjugation with a *d*. The Ger. v. *schroten, geschrotet* is regular because the H. root ends with a consonant.

SHRINK,—*shrink, shrunk, or shrunk*. A-S. *scrinan*, Ger. *schrecken, geschreckt* or *erschrecken, erschrocken*.

This word is derived from the H. root שרק *shrek*, as a subst. שריקה *shrikah*. The letter *n* in the Eng. v. *shrink* is superfluous. The definit. of this H. Word is: *to shrivel, to recoil, to startle at, to be in terror, horror, etc.*

שמה ושרקה מאין יושב (Jer. 51. 37.)

ישם וישרק על כל מכתיה (Jer. 19. 8.)

שריקות עולם (Jer. 18. 16)

The Eng. v. *shrink* is irreg. because the proper H. root שריקה *shrikah* ending with a ה *h*, and the *n* in this Eng. v. being superfluous, this is indicated in the imperf. and part. by an irregul. conjugation. The Ger. v. *schrecken, geschreckt*

in the active form, and *erschrecken*, *erschrocken* in the neuter form. The Ger. made it derive in the first mood from שרק *shrek* with a consonant at the end; in the second mood from שריקה *shrikah* with the aspirate ה *h* at the end.

SHRIVE,—*shrove shriven* or *shrift*. A-S. *scrifan*.

This v. is related to the Eng. v. *shrivel*. Ger. *schrumpfen*, *geschrumpft*, and is derived from the H. root שרב *shrov* or חרב *chrov* or *chorev*, as a subst. שרבה *shrevah*, חרבה *chrevah*. Both H. words have the same meaning, to wit: *to be desolated, devastated, to dry up, and therefore: to be wrinkled, to shrink, shrivel*. *To shrive* is a symbolical term for the religious observance of Lent, to leave off flesh and other dainties. e. g.

והיה השרב לאגם	(Jes. 35: 7.
ולא יכם שרב ושמש	(Jes. 49: 10.

וישם את הים לחרבה	(Exod. 14: 21.
ועריכם יהיו חרבה	(Lev. 26: 33.

The Eng. v. *shrive* is irregular because the H. חרבה *chrevah* ends with an aspirate ה *h*, and שרב *shrov* with a consonant ב *v*, therefore also *shrift* in the partic. case. The Ger. v. *schrumpfen*, *geschrumpft* is regular, because the H. roots שרב *shrov* and חרב *chrov* end with a consonant. The letter *m* in this Ger. v. is superfluous. The H. letter ב is equal to *v* or *b*.

SHUT,—*shut, shut*. A-S. *scittan*. Ger. *shützen*, *geschützt*.

This word is derived from the H. root שות *shut* or שחת *shutat*; It has various definit, to wit: *to place, lay,*

to set over, appoint, to regard, set his heart upon, to set in security, to arrest, etc. See the vs. *Sit* and *Set*, e. g.

ולא שתם על צאן לבן (Gen. 30: 40.

שתו בשמים פיהם (Ps. 73: 9

שתני כבור תחתיות (Ps. 88: 7.

ישית ידו על עיניך (Gen. 46: 4.

The Eng. v. *shut* is irregular because the H. root שות *shut* ends with a ת *t* and this is distinctly shown through all conjug. with a hard *t*. The Ger. v. *schützen* is regular because the H. root ends with a consonant. The Ger. v. *schliessen*, *geschlossen* is derived from another H. root סלה *sulah*, in its conjug. סלית *sulisa* meaning two different notions, to wit: to be valued, estimated, and to oppress, suppress, to tread down, etc., e. g.

סלםליה ותדוממך (Pr. 4: 8.

סלית כל שונים מחקך (Ps. 119: 118.

This Ger. v. *schliessen*, *geschlossen* is irreg. because the H. root סלה *sulah* ends with the aspirate ה *h*.
SING—*sung*, *sung*; A-S. *singan*; Latin *cantare*; Ger. *singen*, *gesungen*.

This word is derived from the H. root נגן *nigan*; connected with the H. prefix ט *s*: טנגן *singen*; as a substantive נגינת *nginat*. Omit the נ *n* before the ג *g* and you have the word *ginat* or *ganat*, corresponding to the Latin *canto*. The definit. of this H. word is: to perform music, to sing, e.g.

נגנן כל ימי היינו (Jes. 39: 20.

ונגינות שתי שִׁכָּר

(Ps. 69: 12.

למנעה צל נגינה

(Ps. 61: 1.

The Eng. v. *sing* is irreg. because the proper H. root being נגן *nigan*, the ט *s* is merely a prefix. This is indicated by an irreg. conjugation in the imperf. and partic. cases as shown. The Ger. v. *singen*, *gesungen* is irreg. because the H. root ends with an ן *n*, and this is indicated in the participle case with an *n*.

SINK—*sank*, *sunk* or *sunken*. A-S. *sinkan*. Goth. *sigguan*. Dan. *sænke*. Dut. *zinken*. Ger. *sinken*, *gesunken*; *senken*, *gesenkt*.

This word is derived from three synonym H. roots corresponding to the various meanings of this Eng. v. to wit: 1.) שקע (*sukan* ש *sh* and ט *s* changeable.) Pronounce the ץ *y* like *n* and transpose it in the middle of the word, and you have the Eng. word *sunk* or *sink*. The definit. of this H. root is: *to sink, submerge, to abate*, etc. 2.) ונח *sinch* (ח *ch* like *k*) meaning: *to sink, to reject, to repudiate, despise*, etc. 3.) צנח *zinch* (צ *z* like *s*.) meaning: *to sink, to dismount, to go down*, etc., e. g.

ככה תשקע בבל

(Jer. 51: 64.

ושקעה כיאור מצרים

(Am. 9: 6.

לא יונה לעולם ד'

(Lam. 3: 31

למה ד' תונח נפשי

(Ps. 88: 15.

ותצנה מעל החמור

(Josh. 15: 18.

ותצנה בארץ

(Jud. 4: 21.

The Eng. and Ger. *vs.* are irreg. because the H. roots שקע *sukan.* ends with an ע *y*; the other H. roots end with the consonant ח *ch*, and this is indicated in the Eng. imperf. and partic. as shown; but in the Ger. *v.* *senken, gesenkt* with a regular conjugation.

SIT—*sat, or sate, sat or sate.* A-S. *sittan.* Frs. *sithan.* L. *sedeo.* Sl. *sedī.* Ger. *sitzen, gesessen.*

This word is derived from two H. roots, corresponding to the various meanings of this verb, to wit: 1.) שׁוּט *sh* (שׁ *sh* and שׁ *s* changeable.) The Latins always pronounced the H. שׁ *sh* like שׁ *s*, for instance, the H. word שׁוּבֹלֶט *sibolet.* of the Philistines according to the Biblical records. The definit. of this H. word is already given under the verbs *Set* and *Shut.* 1.) שָׂדֶה *Sadeh* or שְׂדֵי *sedi.* This root is only used as a substantive in the Bible and its definition is manifold, to wit: *a field, plain level ground, arable land, landscape, and seat, establishment, settlement etc., e. g.*

שָׂדֶה עֲמֻקִּי	(Gen. 14: 7.
שָׂדֶה אֲדָם	(Gen. 32: 4.
בְּאַחַת עֲרֵי הַשָּׂדֶה	(I Sam. 27: 5.
בְּהִמּוֹת שְׂדֵי	(Ps. 8: 8.
תְּנוּבוֹת שְׂדֵי	(Deut. 32: 13.

The Eng. *v.* *sit* is irreg. because the H. root שׁוּט *sh* ends with a ת *t*, and this is shown through all conjug. with a hard *t*. The Ger. *v.* *sitzen, gesessen* is irreg. because the H. root שָׂדֶה *sadeh* ends with the aspirate ח *h*.

SLAY—*slew, slain.* A-S. *slean.* Goth. *slahan.* Ir. *slaighim,* Ger. *erschlagen, erschlagen.*

This word is derived from the H. root שלח *shlach*. Its definit. is various, to wit: *to send word, charge, message; to injure, to inflict calamity; to shoot out arrows; to kill and to slaughter*. Ger. *schlachten*. As a substantive: *a sword, dagger; shalchen, a place of sacrifice, an altar; a table*, e. g.

ויבקשו לשלח יד (Esth. 2: 21.)

ואיש שלחו בירו (II. Chron. 23: 10.)

ובער השלח יפלו (Joel. 2: 8.)

שלחנות לעולה (Ezech. 40: 42.)

Both the Eng. and Ger. verbs *slay* and *erschlagen*, are irreg. because the H. שלח *shlach* in its transform: שלחן ends with an ך *n*, and this is shown in the participle case with an *n* at the end.

SLEEP—*slept, slept*. A-S. *Slapan*. Goth. *slepan*. Ger. *schlafen, geschlafen*.

This word is derived from two H. roots, corresponding to the various meanings of this verb. 1.) שלף *shlaf* or *shlap*, meaning: *to be drawn out, plucked off, torn out*, (to take rest by the suspension of the mental and corporal powers,) corresponding to the Ger. word *schlaff* (relaxed). 2.) שליו *shlavor* *shleev*, as a substantive שלוה *shlavah* or שלות *slevat*, meaning: *prosperity, ease, repose, etc.* (ש like ש).

שלף ויצא מגוה (Job. 20: 25.)

שקדמת שלף יבש (Ps. 129: 6.)

—:o:—

שלוח בארמנותיך (122: 7.)

ושלוח כסילים תאבדם (Prov. 1: 32.)

The Eng. v. *sleep* is irreg. because the H. root שלוח *slevat* ends with a ת *t*, and this is shown in the imperf. and partic. with a hard *t*. The Ger. grammarians made it derive from the H. root שלוח *shlavah* with the aspirate ה *h*, and therefore *schlafen*, *geschlafen*.

SLIDE—*slid*, *slidden*. (*glide*). A-S. *slidan*. Ger. *gleiten*, *geglitten*.

This word is derived from the H. root שלח *sluh*, (ש *sh* ש *s*) in its transform. שלוח *slut*, שלח *slit*, and its meaning is: 1.) *to make prosperous, to give ease to*; 2.) *to become negligent*; 3.) *to deceive*; 4.) *to make a fault, an error, a mistake*, etc. The Eng. word *sledge* and the Ger. *schlitten* are derived from the same H. root, e. g.

1.) ישליו אהביך (Ps. 122: 6.)

2.) עתה אל תשלול II. Chron. 29: 11.

3.) לא תשלח אותי II. Reg. 4: 28.

4.) די יאמר שלח על אללהון (Dan. 3: 29.)

The Ger. verb *gleiten*, *geglitten* is derived from the H. root גלה *gluh*, in its transform. גלות *glót*, גליה *glit* with various notions, meaning in this case: *to remove, to tumble, sink, to fall in disaster*, etc., e. g.

גלה כבוד מישריאל (I Sam. 4: 21.)

עד יום גלות הארץ (Jud. 18: 30.)

וגליה ממקומך (Ezech. 12: 3.)

The Eng. verb *slide* and the Ger. v. *gleiten* are irreg. because the H. roots, from which these verbs are derived, end

with the aspirate ה *h*; שלה *sluh*, גלה *gluh*; therefore *slidden* and *geglitten*.

SLI : *G*—*slung, slung*. A-S *slingan*. Ger. *schlingen, geschlungen*.

This word is derived from two H. roots: 1.) סלע *slong* or סל *sling* (y pronounced like the Fr. *ng*). It is only used as a subst. in the Bi le, meaning: *a stone*,—and as a symbolical term for *perseverance, force, vigor, strength, safety*, etc. Therefore the Eng. word as a subst. *sling* meaning *an instrument anciently used in war for throwing stones, consisting of a strap and two strings*. 2.) סלה *sluh*, סל *sal*, סלסלה *salsilah*, meaning: *to turn around, to wind as a sling, loop* etc. This H. root has various notions, (see also under the verb *Sell*) In this case the ה *h* is pronounced like the Fr. *ng*, in order to make a difference between the various definit. of this H. word, e. g.

המן הסלע הזה (Num. 20: 10.

חוקו פניהם מסלע (Jer. 5: 3.

סלוח כמו ערמים (Jer. 50: 26.

כבוצר על סלסלות (Jer. 6: 9.

The Eng. v. *sling* is irreg. because the H. root סלע *slong* ends with an y which is in this case pronounced like the Fr. *ng*, and this is indicated invariably through all conjug. with *ng*. The Ger. v. *schlingen, geschlungen* is irreg. because the H. roots סלע and סלה end either with an y or ה *h* and this is shown in the partic. with an *n*.

SLINK—*slink, slunk*. A-S. *slincan* Ger. *schleichen, geschlichen*.

This word is derived from the H. root **סחל** *sechal*, **סחלי** *sechli*. Transpose the **ח** *ch* after the **ל** *l* and you have the word *slich*a, related to the Ger. *schliche*, *schleichen*. The definit. of this H. root is: *to withdraw, hesitate, delay, to sneak, to slink*, e. g.

על כן סחלתי ואירא (Job. 32: 6.

סחלי עפר (Deut. 32: 24.

כנחש כווסחלי ארץ (Micha. 7: 17.

The Eng. v. *slink* is irreg. because the proper H. root being **סחלי** *sechli*, the corrupted application of it is indicated through all conjugat. of this verb, as shown. The Ger. v. *schleichen*, *geschlichen* is irreg. because the H. word from which it is derived ends with the vowel **י** *i*, and this is indicated in the participle case with an *n*.

SLIT—*slit*, *slit*. A-S. *slitan*. Ger. *schlitzen*, *geschlitzt*.

This word is derived from the H. root **שלל** *shalel*, in its conjug. **שללתי** *shaloti*, as a subst. **שלל** *shelli*. Transpose the letter *i* from the end after the **ל** *l* and you have the word *shlit* like the Eng. v. *slit*. The definit. of this H. word is: *to plunder, spoil, scatter, split*, e. g.

וגם של חשלו לה (Ruth. 2: 16.

ושללו את שלליהם (Ezech. 39: 10

כל שלליה ישבעו (Jer. 50: 10.

כי אתה שלות גיים רבים (Hab. 2: 8.

The Eng. v. *slit*, is irreg. because the proper H. root being **שלל** *shalel*, the **ת** *t* is only an affix, and this is shown through

all conjugations of this verb with a hard *t*. The Ger. v. *schlützen*, *geschlützt* is regular because the H. root ends with a consonant.

SMELL—*smelt, smelt.*

This word has no analogous term in any other culture language, and it is a compound from the H. root סם *sam* or סמים *samim*, (Arab. סمام *samam*) only used as a subst. in the Bible, and meaning: *to exhale perfume*, and the H. preposition אל *el* meaning: *to*; therefore סם-אל *smell* signifying: *to exhale, to scent, to smell*. The Sl. word *smola*, (a fragrant resin) is derived from the same H. root, e. g.

קח לך סמים (Exod. 30: 34.

קטרת סמים דקה (Lev. 16: 12.

The corresponding Ger. v. *riechen*, *gerochen*, is derived from the H. root ריח *riach* in its conjug. יריחון *irichun*, meaning: *to smell, to perceive an odor, etc.*, e. g.

אף להם ולא יריחון (Ps. 115: 6.

ומרחוק יריח מלחמה (Job. 39: 25

The Eng. v. *smell* is irreg. because being a compound word, this is distinctly indicated in the imperf. and partic. with a hard *t*. The Ger. v. *riechen*, *gerochen* is irreg., because the affix *n* is implied also in the H. conjug. of the root ריח *riach*, יריחון *irichun*, and this is shown in the partic. case with an *n*.

SMITE—*smote, smitten*. A-S. *smitan*. Ger. *schmeissen*, *geschmissen*.

This word is derived from the H. root שםט *shmat*, as a subst. שמיטה *shmitah*, meaning: *to throw down, to give up, to strike, to kill, to destroy, etc.*, e. g.

נִשְׁמַטוּ בְיָדֵי מֶלֶךְ (Ps. 141: 6.

וְהִשְׁבִּיעִית חֲשַׁמְטָנָה וְנִשְׁמַטָּהּ (Exod. 23: 11.

וַיֹּאמֶר שְׁמַטוּהָ וַיִּשְׁמַטוּהָ (II. Reg. 9: 33.

Both the Eng. and the Ger. verbs *smite* and *schmeissen*, *geschmissen* are irreg. because the H. word שְׁמַטָּה *shmitah* from which they are derived ends with the aspirate ה *h*, and this is shown in the partic. case with an *n* at the end.

SNOW—*snowed, snowen*. A-S. *snawan* or *sniwan*. Goth. *snaiv*. Sl. *sneh*. Ger. *shneien*, *geshneiet*.

This word is derived from the H. root שָׁנָה *shnoh*, in its transformation שִׁנִּי *shinuj*, meaning: 1.) *to be changeable, removable, alterable*, 2.) *to repeat*. 3.) *to be different, asunder*, etc.

1.) בִּשְׁנוֹתָיו אֶת טַעְמִי (Ps. 34: 1.

אֲנִי דָּלָא שְׁנִיתוֹ (Mal. 3: 6.

2.) וְעַל הַשָּׁנָה הַחֲלוּם (Gen. 41: 32.

3.) וַיִּשְׁנָה וְאֵת נַעֲרֵיהֶּנָּה (Esth. 2: 9.

The Eng. word *change*, Fr. *changer* are derived from the same H. root. The Eng. v. *snow* is irreg., because the H. root שָׁנָה ends with a ה *h*, and this is indicated in the participle case with an *n* at the end. The Ger. made *t* is v. derive from the H. word שִׁנִּי *shinuy* with the consonant *j* at the end, and therefore its conjugation is regular: *shneien*, *geshneiet*.

SOW—*sowed, sown*. A-S. *sawan* Goth. *sajan*. Old L. *sao*. L. *sero*. Sl. *seje*. Ger. *sden*, *gesdet*.

This word is derived from the H. root שָׁוַע *sow* (ע *w*), meaning: *to be moved, agitated, to be in commotion* etc. Thereof the Eng. and Ger. words *sweat* and *schweiss* are also derived, like the H. שְׁוַעַת *sweah* or שִׁוַּעַת *sweat* (ע *w*), as the result of

motion. The Latin *sero* is derived from an other H. root **סרה** *seroh*, meaning: *to spread, to disperse.* e g.

ולא וע ממנו (Esth. 5: 9)

שיועו שמרי הבית (Eccl. 12: 3.

בועת אפך תאכל לחם (Gen. 3: 19.

The transform. of this H. root is **ויעין** or **ואעין** *swin* (ע w)

and **ועה** *sawah*, its special notion is: *to tremble, quake, shiver for fear of.* All other similar words in almost all culture languages are derive from this root: A-S. *swyn* or *swin*. Goth. *swcin*. Dan. *svin*. Sw. *svin*. Sl. *swina*. L. *sus* or *sues*. Ger. *schwein*. Eng. *swine*, in the sence of abhorrence. This was a symbolical term for the prohibition of using and eating the flesh of swine by the Hebrews, according to Mosaiical laws.

הו ואעין ורחלין (Dan. 5: 19.

לחון ויעין ורחלין (Dan. 6: 27.

יהיה רק זועה (Jes. 28: 19.

והיית לזועה לכל (Deut. 28: 25.

The Eng. v. *sow* is irreg. because the H. root **סוה** *sow* ends with an ע y, and this is indicated in the partic. case with an n at the end. The Ger. v. *säen, gesät* is seemingly regular; in order to make a phonetical difference between this v. and its analogous v. *sehen, gesehen*, the first became the conjugation: *säen, gesät*.

SPEAK—*spoke, spoken.* A-S. *spæken* and *spæcan*. Dut. *spreken*. Ger. *sprechen, gesprochen*.

This word is a compound of two H. roots: of **שפה** *spah* as a subst. meaning: *a lip, language, word, etc.*, and of **כן**

ken as an adv. meaning: *correct, really, truly, surly*; therefore connected: כֵּן *spah-ken* like A-S. *spæken*, signifying: *a correct language*.—סָפַר *saper* has beside other notions also the meaning of: *to talk, relate, tell*; thence סָפַר-כֵּן *spra-ken* denoting: *a correct talk*.

כָּל הָאָרֶץ שָׁפָה אֶחָדָה (Gen. 11: 1.)

וַנְּבַלְהָ שָׁם שִׁפְתָם (Gen. 11: 7.)

וַיְסַפֵּר הָעֶבֶד לִיצְחָק (Gen. 24: 68.)

סָפַר אֶתְּהָ לְמַעַן תִּצְדָּק (Jes. 43: 26.)

The Eng. and Ger. verbs *speak* and *sprechen, gesprochen* are irregular because both H. roots end with the H. word כֵּן *ken*, containing an *n* at the end, and this is shown in the partic. of these verbs with an *n* at the end.

SPEED—*sped, sped*. A-S. *spedan*. Ger. *sputen, gesputet*.

This word is derived from the H. root סָפַה *speh*, in its translorm. סָפַת *sput* like the Ger. *sputen*. The definit. of this H. word corresponding the various meanings of the Eng. verb *speed*, is: *to incrase, to heap, to accumulate—to come or to bring to an end—to perish, to destroy, &c. g.*

סָפַת חֲטָאתָ עַל חֲטָאתָ (Jes. 30: 1.)

סָפַת הָרוּחַ אֶת־הַצִּמְאָה (Deut. 29: 18.)

מִבְקָשִׁי נַפְשִׁי לְסָפֹתָהּ (Ps. 40: 15.)

The Eng. v. *speed* is irreg. because the proper H. root being סָפַה *speh*, the *t* is only an affix, and this is indicated through all conjug. of this v. with a feeble *d*. The Ger. verb *sputen, gesputet* is regular, because the H. word סָפַת *sput*, from which it is derived ends with a consonant.

SPELL—*spelt, spelt.* A-S. *speliun, spell.* Goth. *spellon.* Dut. *spellen.* Fr. *épeler.* Old Ger. *spel.* or *spil.*

This Eng. word has three various notions and is in fact derived from three different, yet analogous H. roots, in combination with the H. affix אל *el* meaning *to*, as shown in many examples. 1.) שפה *speh*, שפה-אל *spel*, meaning: *to utter words in regular order, without regard to conception.* In contravention to the word שפה-כן *speaken*, Eng. *spoken*, which signifies *speaking correctly*, as shown by the v. *Speak.* 2.) צפה *zepeh* (z like s) *sepeh* or *speh* in its transform. צפון *sepon*, meaning particularly: *to cover, to overlay,—to hide, to conceal, (as a secret, treasure,) etc.* צפון *sepon* signifies: *a dark unknown quarter, to wit: the North;* בעל צפון *Baal-Zephon* was also the name of an Old-Egyptian Deity (Typhon) meaning: *the God of hidden Mysteries.* Therefore צפה-אל *spel* signifies: *to perform occult acts, to charm, to fascinate.* The Ger. word *zauber* (charm) has the same derivation from the H. root צפה *zaupéh*, meaning: *to have knowledge of secrets, mysteries; a seer, a prophet.*—The H. verb צפה *zepah* or *spah* as a subs. צפיה *spiah* has mainly the signification of: *to look for, to observe, to foresee, to expect, to keep, watch, etc.,* Hence are derived the L. words: *specio* (*to behold*), *specto* (*to try, prove*), *spectator*, *speculare*, etc., the Eng. word *spy*, Ger. *spähen, spion*; Fr. and Sp. *espion*; It. *spia, spione*, etc., e. g.

בלבי צנתי אמרתך
ולא יכלה עוד הצפינו
ואת הקרשים צפה

(Ps. 119: 11.

(Exod. 2: 3.

(Exod. 36: 34.

8.) **שוב** *shub* **שב** *shab* (**ש** *sh* like **ש** *s*) or *seb*, meaning: *to go back, to turn from or to, to return, to change the course of life, to restore, etc.* Therefore **שב-אל** *seb-el* or contracted: *sbel*, Eng. *spell*, signifies: *to take a turn* (at a piece of work), *to restore oneself*, e. g.

ושבתי בשלום אל בית אבי (Gen. 28: 21.

שובינו אלהי ישענו (Ps. 85: 5.

The Eng. verb *spell* is irreg. because being a compound word this is distinctly shown in the imperf. and partic. with a hard *t*.

SPEND—*spent, spent*; A-S *spendan*; L. *expendo*; It *spendere*; Ger. *spenden, gespendet*.

This word is derived from the H. root **פנה** *pneh* or **פנת** *pent*. The **ת** *s* in the verb *spend* is only an auxiliary prefix. The definit. of this H. root is various, mainly: *to turn himself, to go away, to remove, to make away, to distribute, and many other definit.*, e. g.

פנה איבך מלך ישראל (Zeph. 3: 15.

פנית לפנייה ותשרש (Ps. 80: 10.

פנתי את הבית (Gen. 24: 31.

The Eng. verb *spend* is irreg. because the proper H. root being **פנה** *pneh*, the **ת** *t* in the H. word **פנת** *pent* is only an affix, and this is distinctly indicated in the imperfect and participle with a hard *t*. The Ger. v. *spenden, gespendet* is regular because the H. root **פנת** *pent*, from which it is derived ends with a consonant.

SPILL—*spilt, spilt*; A-S. *spillan*; Dan. *spilde*; Ger. *spühlen, gespült*.

This word is derived from the H. root שפל *shpel* (ש *sh* like ט *s*) or *spel*, in its transformation and conjug. שפול *spül* like the Ger. *spühlen*, תשפיל *ta-spill*. The prefix ת *t* is merely an auxiliar to the H. root שפיל *spil* like Eng. *v. spill*. The definit. of this H. word is: *to be low or lowerd, to humble, to bring low, to send down, to cast down, etc.* e. g.

והשפילי עד שאול (Jes. 57: 9.)

משפיל אף מרומם (I Sam. 2: 7.)

והשפיל גאותו (Jes. 25: 11.)

The Eng. *v. spill* is irregular, because the H. root שפל *shpel* being pronounced and written only with one ל *l*, this is indicated in the imperfect and participle with a single *l* and a hard *t* at the end. The Ger. *v. spühlen, gespült* is regular, because the H. root ends with a consonant.

SPIN—*span* or *spun*; A-S. and Goth. *spinan*; Ger. *spinnen, gesponnen*.

This word is derived from the H. root ספן *span*, in its conjugation ספון *sipun* meaning: *to cover, overlay, to secure, to span; and to conceal, to hide to operate in concealment, obscurity, etc.*, The H. root ספן *span* is synonymous with the H. word צפן *zepan* (compare the verb *Spell* with the definition of the last H. roots). The Eng. and Ger. *vs. span, spannen, gespannt* are derived from the same H. root, which have a regular conjugation in order to make a difference between the analogous verbs *spin* and *spinnen*, e. g.

וּסְפַן אֶת הַבַּיִת גְּבִים (I Reg. 6: 9.

וּסְפֹן בָּאֲרוֹ מִמַּעַל (I Reg. 7: 3.

עַד קִירוֹת הַסְּפֹן (I Reg. 6: 15.

וּשְׁפַנִּי טְמוּנֵי חוֹל (Deut. 33: 19.

שֶׁם חִלַּקְתָּ מִחוּקֶק סְפֹן (Deut. 33: 21.

The Eng. and Ger. verbs *spin* and *spinnen* are irregular, because the H. root **ספן** ends with an **ן**, and this is shown through all conjugat. with an **ן** at the end.

SPIT—*spit, spit or spitten*; A-S. *spaetan* or *spittan*; Goth. *speiwan*; Frs. *spia*; L. *sputare*; Ger. as a subst. *speichel*; as a verb *spucken, gespuckt, or speien, gespien*.

This word may be derived from three synonym. H roots. to wit: 1.) **אשף** *asaph* as a verb., **אשפה** *aspah*, **אשפת** *aspat* as a subst. meaning: *to spatter, to soil, to befoul, etc.*, like the L. and Eng. *sputo*, and *spit*, Sl. *spatta*, e. g.

עַד שַׁעַר הַשְּׁפוֹת (Neh. 3: 13.

מֵאֲשָׁפוֹת יְרִים אֲבִיוֹן (Ps. 113: 7.

2.) **ספח** *spiach* or *speich*, (combined with the H. preposition **ל**, meaning *to*) like the Ger. *speichel* and the Eng. *spawl* (the **ח** *ch* pronounced like *w*.) The notion of this H. word is: *to be admitted, to be annexed, joined; to pour out, throw out, to cast out, etc.*

סִפַּחְנִי נָא אֶל אַחַת הַכְּהֻנוֹת (I. Sam. 2: 36.

וְנִסְפַּחוּ עַל בֵּית יַעֲקֹב (Jes. 14: 1.

מספח חמתך (Hab. 2: 15.

תחת חרול יספחו (Job. 30: 7.

3.) ספח *spah*, in its transform. ספח *spot*. This H. word has also various notions, in one case: *to dishonor, to shame, blemish, defame; to perish, destroy, etc., e. g.*

מבקשי נפש לטפחה (Ps. 40: 15.

האף חספה צדיק (Gen. 18: 23.

The Eng. v. *spit* is irreg., because the first H. root אשפת *aspat* ends with a ת *t*, and this is shown through all conjug. with a hard *t*. The second H. root ספח *spah* in its transformation ספח *spot*, ends with the aspirate ה *h*, and this is shown in the participle case with an *n*, therefore: *spit, spitten*. The Ger. v. *spucken, gespuckt* is regular, because the H. root ספח *spah* ends with a consonant ח *ch*. In the other case, *speien, gespien* is irreg., when derived from the H. root ספח *spah* or אשפה *aspah*, with the aspirate ה *h* at the end.

SPREAD—*spread, spread; A-S. spraeden; Dan. sprede; Ger. verbreiten, verbreitet.*

This word is derived from the H. root פרד *pred*, in its conjug. הפדר *spred*, meaning: *to separate, to extend, to stretch—to disperse, to scatter, to distribute, etc.* The Eng. and Ger. words *broad* and *breit* are derived from the same H. root: פרד *prad* or the synonymous H. root ברת *brat*, e. g.

הפרד נא מעלי (Gen. 13: 9.

וכנפיהם פרורות מלמעלה (Ezech. 1: 11.

מפור ומפרד בין העמים (Esth. 3: 8.

והתפרדו כל עצמתי (Ps. 22: 15.

יתפרדו כל פעלי און (Ps. 92: 10.

The Eng. v. *spread* is irreg., because the H. root ends with a \daleth *d*, and this is indicated through all conjugat. of this v. with a feeble *d*. The Ger. v. *breiten*, *gebreitet* is regular, because the H. root ends with a consonant.

SPRING—*sprang* or *sprung*, *sprung*; A-S. *springan*, Ger. *springen*, *gesprungen*.

This word is derived from three H. roots, to wit: 1.) פרח *perech*, as a subst. פריחה *pircha* (ח *ch* like *g*) *pirgah*, meaning mainly: *to bud, to shoot up, to extend itself*, etc. 2.) ברח *brech*, as a subst. בריח *briach* or *bricha*, (ח pronounced like *g*) *briga*, meaning: *to pass on, fly, flee away, to be fugacious*, etc. 3.) פרע *prea* as a subst. פריעה *priah* (the ע pronounced like Fr. *ng*) *pringah*, meaning: *to be placed in a state of disorder, to leave the straight direction*, etc. See the various notions of these three different H. roots under the v. *break*, which latter term being also derived therefrom, and only in order to make a distinction between the various significations of these original H. words, the first is pronounced like *break*, and the second like *spring*, a peculiar variation of the correct original Heb. words, e. g.

על ימין פריחה יקומו (Job. 30: 13.

בריחיה עד צער (Jes. 15: 5

פרע הוא כי פרעה אהרן (Exod. 32: 25.

פרעהו אל חעבר בו (Prov. 4: 15.

The Eng. v. *spring* is irreg. because it being a corruption of the proper H. root, this is indicated by an irreg. conjugation

through all tenses as shown. The German *v springen gesprungen* is irreg. because the H. roots from which it is derived ends with a ה *h* as פריעה *pirgah* (ת like *g*); פריעה *pringah* (י as Fr. *ng*). In both cases the participle must be expressed according to the rule with an *n* at the end.

STAND—stood, stood; A-S. and Goth. *standan*; Dan. *staae*; Sw. *sta*; Sl. *stoji*; L. *sto, stans, constans*; Ger. *stehen, gestanden*.

This word has multifarious definit. and is derived from two H. roots, completely corresponding to the various meanings of this verb. 1.) עמד *amed* in its conjugat. תעמד *stamd*. Change the מ *m* with נ *n* and you have the word *stand*. Its meaning is various, to wit: *to stand fast, still, to stand over, to preside; to persevere, to remain in any occupation; to confirm, accomplish, establish; to support, assist, etc.* 2.) שטה *steh*, meaning: *to stand away, aside, off, to be stagnant; to adhere, to abide, to cling, etc., e. g.*

עמד על רגליך (Ezech. 2: 1.

במקום גדולים אל תעמד (Prov. 25: 6.

ויעמידה ליעקב לחק (Ps. 105: 10.

יקח מכם עמדתו (Mika 1: 11.

בעוד שדי עמדי (Job. 29: 5.

שטה מעליו ועבור (Prov. 4: 15.

אל ישט אל דרכיה (Prov. 7: 25.

The Ger. word *amt* (employment) is also derived from the same H. root עמד *amd*.

The Eng. verb *stand* is irreg. because its present tense is formed from the H. root תעמד *stand* and the imperf. and

partic. from the other H. root **שָׁחַ** *steh*, therefore: *stand, stood stood*. The Ger. v. *stehen, stand, gestanden* is irreg., being formed in the present tense from the H. root **שָׁחַ** *steh*, and the imperf. and partic. from the H. root **תָּעַמַד** *stand*. The contrast between the two languages is, that the Ger. employs this verb quite inverted from the Eng. use.

STAVE—*stove, stove or staved, (staff; Ger. stab)*.

This word is derived from two H. roots: 1.) **שָׁבַט** *shvat* or *svat*. Transpose the letter **ב** *v* from the midst after the **ט** *t* and you have the word *stav* or *stab*. Its meaning as a subst. is various, corresponding to the various notions of the Eng. words *staff* and *stave*, as follows: *a staff, rod; a scepter; a dart, spear, a tribe, e. g.*

אֲשֶׁר יַעֲבֹר תַּחַת הַשֶּׁבֶט (Lev. 27: 32.

לֹא יִסּוּר שֶׁבֶט מִיְּהוּדָה (Gen. 49: 10.

וַיִּקַּח שְׁלֹשָׁה שֶׁבִטִּים (II Sam. 18: 14.

כֹּאחֵד שֶׁבִטֵּי יִשְׂרָאֵל (Gen. 49: 16.

1.) The Eng. v. *stave* is irreg. because the proper H. root being **שָׁבַט** *shvat* its corruption in *stave* is indicated by an irreg. conjug. in the imperf. and partic. as shown.

2.) **שָׁבַט** *svat* (transposed like the former H. word **שָׁבַט** *svat* in *stav*) Its meaning as a verb is various, one of which is: *to scatter, to waste, e. g.*

אֲשֶׁבִּיתָהּ מֵאִנֶּשׁ וְזָכָרָם (Deut. 32: 26.

וְהִשְׁבַּתִּי חֵיהָ רָעָה (Lev. 26. 6.

STEAL—*stole, stolen; A-S. staelen; Goth. stilan; Ger. stehlen, gestohlen.*

This word is derived from the H. root שטה *steh* or שטי *seti* or סטי-אל *sti-el* or שטה-אל *steh-el*. Its meaning is: *to be faithless, perfidious; to mislead, to seduce*, e. g.

עשה סטים שנאחי (Ps. 101: 3.

ושטי כוב (Ps. 40: 5.

ואת כי שטית (Num. 5: 20.

Both the Eng. and Ger. *vs. steal* and *stehlen, gestohlen* are irreg. because the H. root שטה *steh* and שטי *seti* end with the aspirate ה *h* or the vowel י *i*; this is indicated in the participle case with an *n* at the end.

STICK—*struck, stuck*; A-S *stician*; Goth. *stiggan* or *staggan*; Ger. *stecken, gesteckt* and *stechen, gestochen*.

This word has various notions and is derived from two different but analogous H. roots, to wit: שחר *shachad*; transpose the ח *ch* from the midst after the ד *d* and you have the word *sdech* like the Ger. *stecken* (ח like *ck*). Its meaning is: *to adhere, to attach*; therefore as a subst: *bribing*; Ger. *bestechung*. 2.) שחט *shachet* as a subst. שחיטה *shchitah*; transpose the ח *ch* as in the former H. root, and you have the word *stichah*, or the ח *ch* pronounced like *ck* the Eng. word *stick*. This H. root signifies: *to pierce, to stab, to penetrate, to kill*, etc. e. g.

ומכחכם שהרו בערי (Job. 6: 22.

לא חקה שחר (Deut. 16: 19.

חשחט העולה (Lev. 6: 18.

הצאן והבקר ישחט (Num. 11: 22.

The Eng. verb *stick* is irreg. because the proper H. roots being שחך *schad* and שחט *schat*, their corruption into *stick* is indicated by an irreg. conjug. in the imperfect and participle as shown. The Ger. v. *stecken*, *gesteckt* is formed from the first H. root שחך *stach* (the ח *ch* in this case pronounced like *k*, therefore: *stecken*) is regular because the H. root ends with a consonant. The second Ger. v. *stechen*, *gestochen* is formed from the second H. root שחיטה *stichah* is irreg. because this H. ends with the aspirate ה *h*, which is shown in the participle case with an *n* at the end.

The Eng. v. *stitch*; A-S. *stican*; Ger. *sticken* and *stecken* are derived from the H. root שטח *shtech* (ש *sh* like ש *s*) or *stech*, (ח *ch* like *k*) *stek* like the Ger. *stecken*, *sticken*. Its meaning is: *to enter by force, to intrude, to squeeze into, to impress, spread about, etc.*, e. g.

וישטחו להם שטוח	(Num. 11: 32.
ותשטח עליו הרפות	(II Sam. 17: 19.
שטחתי אליך כפי	(Ps. 88: 10.
שטח לגוים וינחם	Job. 12: 23.

The Eng. v. *stitch* and the Ger. v. *sticken* and *stecken* are regular because the H. root is correctly applied and ends with a consonant.

STING—*stung*, *stung*; A-S. *stingan*; Goth. *staggan*; Dan. *stikke* or *stinge*.

This word is derived from the H. root תקע *tuke* or *tike* in its conjugation תהקע *stike*. Pronounce the letter *y* like *n* and transpose it from the end after the ת *t* and you have the

the word *sting*. the letter ט *s* in the Eng. v. *sting* is only a prefix. The definit. of this H. word is: *to fix, to fasten; to thrust in, to hurt, to prick, to pierce*, etc. The Eng. words *tack* and *tuck* are derived from the same H. root. In the German language this H. term is not used as a verb, but employed as a subst. in *stock*, Old Ger. *stecken*, (Eng. *stick*, *cane*;) e. g.

תקע את אהלו (Gen. 31: 25.

ויתקעו ימה סוף (Exod. 10: 19.

ותתקע את היחד ברקתו (Jud. 4: 21.

The Eng. v. *sting* is irreg. because the proper H. root being תקע *tike* its transformation in *sting* is indicated by an irregular conjugation in the imperf. and partic. as shown.

STINK—*stunk, stunk*; A-S. *stincan*; Ger. *stinken, gestunken*.

This word is derived from the H. root ונח *sinach*, in its conjugat. תונח *tisnach*. Pronounce the ט *ch* like *k* and transpose the ט *s* after the ט *t* and you have the word *stink*.

Its definit. is: *to be rejected, loathed, to emit a stench, to smell bad* etc., e. g.

האזניהו נהרור (Jes. 19: 6.

ונה עגלך שמרון (Hos. 8: 5.

הונח המלך אחו (II Chron. 29: 19.

The Eng. v. *stink* is irregular, because the proper H. root being ונח *sinach*, its transform. in *stink* is indicated in the imperf. and participle by an irreg. conjugat. as shown. The Ger. v. *stinken, gestunken* is irreg. because the H. root contains an ט *n* and this is indicated in the participle case with an *n* at the end.

STREW—*strewed, strewed or strewn*; A-S. *strewian*; Goth. *strawan*; Dan. *stroe*; L. *strao* or *sero*; Ger. *streuen, gestreuet*.

This word is derived from the H. root **סר** *sur* or **סרה** *seroh*, in its conjugat. **סרה** *tisrah*. Transpose the **ת** *t* after the **ס** *s* and you have the word *strah*. The Eng. word *straw* and the Ger. word *stroh* are derived from the same H. source. The definit. of this H. word is: *to cast out, to spread, disperse, scatter, etc., e. g.*

סרה את הגרן

(Ruth 3: 2.

סיר על פני המים

(Exod. 32: 20.

ובגוים סריתנו

(Ps. 44: 12.

The Eng. v. *strew* is irreg. because the H. root **סרה** *seroh* ends with a **ה** *h* and this is indicated in the participle case with an *n*; or it may be derived from the H. root **סר** *sur* with a consonant at the end, in which case a regular conjugat. must follow: like the Ger. v. *streuen, gestreuet* for the same cause.

STRIDE—*strode, stridden*; A-S. *stredan* or *stridan*; Ger. *schreiten, geschritten*;

This word is derived from the H. root **שרה** *shruh* in its prolongation **שרות** *shrut* or **שרית** *shrit*, like the Ger. subst. *schrift*, as a v. *schreiten*. The letter **ת** *t* in the Eng. v. *stride* is an insertion. The definit. of of this H. root is various in this case: *to make long, firm and constant steps; to travel as a caravan, etc., e. g.*

והשורי למלך בשמו

(Jes. 57: 9.

שרותיך מערבך

(Ezech. 27: 25.

אם לא שריתך לטוב

(Jer. 15: 11.

Both the Eng. and Ger. v. *schreiten*, *geschritten* are irreg. because the proper H. root שָׂרַח *shrüh* ends with the aspirate ה *h*, and this is indicated in the participle case with an *n*.

STRIKE—*struck*, *struck* or *stricken*; A-S *astrickan*; Ger. *streichen*, *gestrichen*.

This word is derived from the H. root שָׂרִיג *srig*, as a subst. שָׂרִיגָה *srigah*, שָׂרִיגִים *srigim*, in its conjugat. הִשְׁתָּרַג *hasdrig* or *hastareg*, related to the A-S. *astrica*. The definit. of this H. root as a subst. שָׂרִיגָה *srigah* is: *to be strong, firm, tenacious, powerful, vigorous, strengthened*. (The H. word שָׂרִיגָה *srigah* meaning a *vinebranch* is a truly symbolical term, signifying *inherent strength*.) The definit. of its verb הִשְׁתָּרַג *hasdrig* or *hastareg* consequently is: *to effect something by a sudden action; to bring away, to operate, to work by force, strength, power, vigor, energy, etc.* The Eng. words *strong* and *strength* and the Ger. *stark* are derived from the same H. source. e. g.

גִּידֵי פָחוּרֵי יִשְׂרָאֵל (Job. 40: 17.)

יִשְׁתָּרְגוּ עָלָיו עַל צִיָּאָרָיו (Lam. 1: 14.)

Both the Eng. and Ger. v. *strike* and *streichen*, *gestrichen* are irreg. because the H. שָׂרִיגָה *srigah* or שָׂרִיג *srigi* ends with the aspirate ה *h* or the vocal י *i*, and this is indicated in the participle case with an *n* at the end. The Eng. v. *stroke*; A-S. *stracan*; Ger. *streichen* in the sense of: *to rub, to make smooth* is derived from another H. root רָקַח *rokach* as subst. רִקְחָה *rokachat*. This H. word combined with the prefix תַּחַּ *st* תַּחֲרִיקָה *strokah* (ח *ch* like ה *h*) gives the Eng. word *stroke* and Ger. *streichen*. Its definit. is: *to rub, to grind, to make smooth, etc., e. g.*

מִרְקַחַת מַעֲשֵׂה רָקַח (Exod. 30: 25.

רָקַחַי הַמִּרְקַחַת לְבַשְׁמִים (I Chron. 9: 30.

This Eng. *v.* is regular because the H. root יִקַּח *rokach* ends with a consonant. (The Eng. word *drug*, *drug-gist* is unquestionably derived from the same H. root.

STRING—*strung*, *strung*; A-S. *streng*, *string*; Gael. *sreing*, Sl. *struna*; It. *stringa*; L. *stringo*; Ger. *strang* (only used as a substantive).

This word is derived from the H. root as a subst. יָתֵר *jeter*, its plural יִתְרִים *iterim*, מִיִּתְרִים *meterim*. Omit the H. prefix יֵת *m* substituting the H. prefix יֵת *s* and you have the word *strim* corrupted as *string*. The definit. of this H. word as a subst. is: *a cord, a slender rope; nerve, a sinew, a tendon, a fibre, a withe (a willow twig;)* e. g.

שִׁבְעָה יִתְרִים לָחִים (Jud. 16: 8.

הָאֲרִיכִי מִיִּתְרִיךָ (Jes. 54: 2.

כִּנְנוּ הָצֵם עַל יִתֵּר (Ps. 11: 2.

The Eng. *v.* *string* is irreg. because the proper H. root being יִתְרִים *iterim*, its transformat. into *string* is indicated in the imperf. and partic. by an irreg. conjugat. as shown.

STRIVE—*strove*, *striven* or *strived*; Dut. *streven*; Dan. *stræbe*; Ger. *streben*, *gestrebt*, (*to endeavor, aspire.*)

This word has various definit. and is in fact derived from two different but analogous H. roots, to wit: 1.) רִיב *riv* or רִיבָה in its conjug. תִּרִיב *triv*, as a subst. meaning: *a strife, contention*; as a verb: *to dispute, quarrel, to oppose, defend, etc.* The letter יֵת *s* in the Eng. word *strive* is only an often

used prefix. The H. examples for this word are given under the verb *Rive*. 2.) רִבַּב *rebab* or *revav* and רִבַּח *rebah* or *rivah*, in its conjugat. תִּרְבֶּה *tirveh* or *terbeh*, meaning: *to endeavor of acquiring much, numerous, abundant, enough, aspire to become great, vast in extent, station, dignity, etc.* The letter ט *s* in the Eng. v. is in this case only a pre x.

וְחֵיית וּרְבִית (Deu. 30: 16.)

מֶה רַבּוּ מַעֲשֵׂיךָ ד' (Ps. 104: 24.)

וְחָרַב חֲכֻמַּת שְׁלֹמֹה (I Reg. 5: 10.)

The Eng. v. *strive* is irreg. because both H. roots from which it is derived רִבֵּה *revah* and רִיבָה *rivah* end with the aspirate ה *h* and this is shown in the partic. case with an *n* at the end. The Ger. v. *streben*, *gestrebt* is regular because the H. root from which it is derived can also be רָבַב *rabab* ending with a consonant, and of the same meaning as the H. v. רִבַּח *rebah*. The Ger. v. *streiten* (*to contend, quarrel*) is derived from another H. root שָׂרָה *serah*, in its conjug. שָׂרִית *srit*. The letter ט *t* in the Ger. word *stritt* or *streiten* is only an affix, in order to show a difference between the analogous v. *schreiten*, *geschritten*. (Compare the same with the v. *Stride*.) The definit. of this H. root is: *to contend, to vie, struggle, combat, fight; prevail, etc.*, e. g.

כִּי שָׂרִית עִם אֱלֹהִים (Gen. 32: 29.)

בְּאוֹנוֹ שָׂרָה אֶת אֱלֹהִים (Hos. 12: 4.)

וַיִּשָּׂר אֶל מֶלֶאךָ וַיִּכַּל (Hos. 12: 5.)

The Ger. verb *streiten*, *gestritten* is irreg. because the proper H. root שָׂרָה *serah* ends with a ה *h* and this is indicated in the participle case with an *n*.

STROW—*strowed, strown*. This verb is analogous with the verb *Strew*, its derivation and definit. is as shown above.

SWEAR—*swore, sworn*; A-S. *swerian*; Goth. *swaran*; Ger. *schwören, geschworen*.

This word is derived from the H. root שבע *shwea*, as a subst. שבעה *shwuah*. The letter ך *r* at the end of the Eng. word *swear* and the Ger. *schwören* is merely a suffix, often used in all modern culture languages derived from the H. source. The definit. of this H. word is: *to utter an oath; to vow, to adjure*, etc., e. g.

השבעה אשר נשבעתי (Gen. 26: 4.

שבעת ד' תהיה בין שניהם (Exod. 22: 10.

וישבע לו על הדבר (Gen. 24: 9.

Both the Eng. and Ger. vs. *swear* and *schwören, geschworen* are irreg. because the H. root שבע *shwea* ends with an ץ, and this is indicated in the partic. case with an *n* at the end.

SWEAT—*sweat, sweat or wet*; A-S. *swaeten*; Dan. *swede*; Sw. *swetta*; L. *sudo*; Ger. *schwitzen, geschwitzt*.

This word is derived from the H. root יזע *isah* or (ע as *w*) *isaw*, like the Hung. *izzad*, to sweat; as a subst. זעה *sweah* *sweat* and its signification is: *to emit sweat, to perspire, to exude*; and in an symbolical sense: *to toil, to labor, to drudge*, etc., e. g.

לא יחגרו ביוזע (Ezech. 44: 18.

בזעת אפך תאכל לחם (Gen. 3: 19,

The Eng. v. *sweat* is irreg. because the H. root זעה *sweah* *sweat* from which it is derived ends with a ת *t*, and this

is distinctly shown through all conjugat, with a hard *t*. The Ger v. *schwitzen*, *geschwitzt* is regular because the H. root *זעת* *sweat* ends with a consonant.

SWEET—*sweet*, *sweet*; A-S. *swapan*; Ger. *shweifen*, *geschweift*.

This word has various definit. and may be derived from four H. roots corresponding to the different meanings of this Eng. verb. 1.) *סחב* *swēb* (ח like *w*) meaning: *to tear in pieces*; *to draw along*, *to pull*, *tug*, *drag* etc., e. g.

וסחבנו אתו עד הנחל (II Sam. 17: 13.

בלואי סחב (Jer. 38: 11.

2.) *סחף* *sūp* (ח as *w*) meaning: *to beat down*, *to crush*; *to snatch away*, etc., e. g.

מטר סחף ואין לחם (Prov. 28: 3.

מדוע נסחף אביריך (Jer. 46: 15.

3.) *ועף* *sūp* (ע like *w*) meaning: *to be in anger*, *enraged*, *indignant*, *excited*; metaphorically: *the raging of the sea*, etc., e. g.

בועף אף ולחב אש (Jes. 30: 30.

ויעמד הים מועפו (Jona 1: 15.

4.) *שחב* *shwēb* as a subst. *שחבים* *shwēbim*, meaning: *to humble*, *degrade*, *debase*; *to smash*, *destroy*, *to lay in ruins*, *fragments*, etc., e. g.

ושחבתיך ושחבתיך (Ezech. 39: 2.

שחבים יהיה עגלי שמרון (Hos. 8: 6.

The Eng. v. *sweep* is irreg. because the proper H. roots being always in its infinitive *swēb* or *sūp*, in order to reinstate

the true orthography the Eng. grammarian drops the double *ee* in the imperf. and partic. as shown conformably to the H. root. The Ger. v. *schleifen* is regular because the H. roots from which it is derived end with a consonant.

SWELL—*swelled, swollen or swoln or swelled*; A-S. *swellan*; Frs. *swila*; Ger. *schwellen*, in the neuter form *geschwollen*, and in the active mood *geschwellt*.

This word is derived from the H. root **צבה** *zweh*, in its conjug. **צבות** *zwot*, and combined with the H. preposit. **אל** *el* meaning *to*: **צבה-אל** *zweh-el* (צ *z* like ס *s*) like the Eng. word *swell*. The definit. of this H. word is: *to grow big, to encrease or enlarge from within outwards, to swell*; e. g.

ואת כסנך צבה (Num. 5: 21.)

לצבות כסן ולנפל ירך (Num. 5: 22.)

Both the Eng. and Ger. verbs. *swell* and *schwellen*, *geschwollen* are irregular because the proper H. root **צבה** *zweh* ends with the aspirate ה *h*, and this is indicated in the imperf. and participle with an *n* at the end.

SWIM—*swam, swum*; A-S. *swimman*; Dan. *svømme*; Ger. *schwimmen, geschwommen*:

This word is derived from the H. root **צוף** *zuf* or **צפה** *zefeh*, in its lengthening **צופים** *zufim* (צ pronounced like *s*) related to the Eng. *swim*. The definit. of this H. root is: *to float or to be borne, as on the surface of water or other fluids, to swim*; etc. e. g.

ונפת צופים (Ps. 19. 11.)

צפו מים על ראשי (Lam. 3: 54.)

ויצף חברול

(II Reg. 6: 6.

גלגלת אחת צפה על פני המים

(Talm.

Both the Eng. and Ger. verbs. *swim* and *schwimmen*, *geschwommen* are irreg. because the proper H. root **צפה** *zefeh* ends with the aspirate **ה** *h*, and this is shown in the imperf. and participle case with an *n* at the end.

SWING—*swung*, *swung*; A-S. *swingan*; Dut. *zwaaijen*; Ger. *schwingen*, *geschwungen*.

This word is derived from the H. root **עוף** *uf*, in its conjugation **תעוף** *suif*. Transpose the *ע* from the midst to the end of the word and pronounce it like the Fr. *ng* which produces the word *sfing* like the Eng. *swing*. The definit. of this H. root is: *to fly, to flee, to move to and fro, to wave, to vibrate, to oscilate*, etc. e. g.

כנשר יעוף השמים

(Prov. 23: 5.

אעופה ואשכנה

(Ps. 55: 7.

בעופפי חרבי על פניהם

(Ezech. 32: 10.

התעוף עיניך בו

(Prov. 23: 5.

The Eng. word *swift* is derived from the same H. source. The Eng. v. *swing* is irreg because the proper H. root being **תעוף** *suif*, its transformation into *swing* is indicated in the imperfect and participle by an irreg. conjugation as shown. The Ger. v. *schwingen*, *geschwungen* is irregular because the H. root **תעוף** *suif* contains an *ע* and this is indicated in its partic. case with an *n* at the end.

TAKE—*took*, *taken*; A-S. *tacan*; Dan. *tage*; Sw. *taga*; Icel. *taka*.

The Ger. has no analogous term for this word, which is derived from the H. root **תכן** *taken*, meaning: 1.) *to weigh*,

תכר

to measure. 2.) to ponder, examine. 3.) to fix, to direct justly. 4.) to be due; to be becoming. 5.) to take up, to comprehend, etc. This one H. root in its various notions is completely corresponding to all multifarious signific. of the Eng. v. *take*; e. g.

ומים תכן במדה	(Job. 28: 25.
אנכי תכנתי עמדיה	(Ps. 75: 4.
ותכן לבורת ד'	(Prov. 21: 2.
ולו נתכנו עלילות	(I Sam. 2: 3.
מי תכן רוח ד'	(Jes. 40: 13.

The Eng. v. *take* is irreg. because the H. **תכן** *taken* ends with an γ *n* and this is indicated in the participle case with an *n* at the end. The Ger. synonymous v. *nehmen*, *genommen* is derived from the H. root **נעם** *ném*, meaning: to be pleasant, amiable, becoming, prosperous; etc. The Ger. word *genehm*, *angenehm* are derived from the same H. source, e. g.

מה טוב ומה נעים	(Ps. 133: 1.
מה יפית ומה נעמת	(Cant. 7: 7.
ואת הארץ כי נעמה	(Gen. 49: 15.
נעמתי לי מאד	(II Sam. 1: 26.
ויהי נעם ד' אלינו	(Ps. 90: 17.

The Ger. v. *nehmen*, *genommen* is irreg. because the H. root **נעם** *ném* contains an γ *y*, and this is indicated in the participle case with an *n* at the end.

TEACH—taught, taught; A-S. *taecan*; L. *doceo*.

This Eng. word has, except the Latin *doceo* (properly *dokeo*, as in the word *doctor*,) no analogous term in any other

modern culture languages; it is derived from the H root as a verb יכח *ikach*, in its conjugation תכח *tokach*; as a subst. תכחה *tokachah*. Its definit. is as follows: *to inform, instruct, to communicate to, to suggest, to admonish, to give notice to; to show, to indicate, to penetrate deeply in a given mental subject; to teach any doctrine, science or art; to chastise, to punish; etc. e. g.*

הוכח תוכיח את עמיתך	(Lev. 19: 17.
והוכיח לעמים רבים	(Jes. 2: 4.
נאצו כל תוכחתי	(Prov. 1. 30.
אתה הוכחת לעבדך	(Gen. 24: 14.
אל באפק תוכיחני	(Ps. 6: 2.
והוכחתיו בשבט	(II Sam. 7. 14.

The Eng. verb *teach* is seemingly irreg. because it is one and the same *ch* or *gh* representing the H. letter ח; yet the Eng. grammarians desired to show in this form the corruption of the proper H. root תכח *tokach* to teach.

The synonym Ger. v. *lehren, gelehrt* is derived from the H. root אור or אורה *oreh*, combined with the H. preposition ל *l* meaning: *to, לאור* like the Eng. *lore* and *learn*, and its meaning is: *to obtain light, enlightened; to be illustrious, illuminated in mind; metaphorically: to be distinguished and excellent for knowledge, etc., e. g.*

ונחתך לאור גוים	(Jes. 49: 6.
לא ר באור החיים	(Job. 33: 30.
הכמת אדם תאיר פנו	(Eccl. 8: 1.

מצות ר' ברה מאירת עינים (Ps. 19: 9.

ליהודים היתה אורה (Esth. 8: 16.

The Ger. verb *lehren*, *gelehrt* is regular because the H. root לאור *leor* ends with a consonant.

TEAR—*tore*, *torn*; A-S. *teran*; L. *tero*; Sl. *trha*; Ger. *zerren*, *gezerret*.

This word may be derived from two H. roots: 1.) צרה *zarah* or צרר *zerrar*. The Britain and most Latins pronounce the H. character צ *tz* like *t* or *s*; but the German pronounce this H. letter quite correctly like *tz* its original sound. For example: the Eng. subst. *tear*, Ger. *zähre*, both of which are derived from the H. root צער *zear* signifying *grief*, *pain*, *dolor*, etc. Hence the difference between the Eng. v. *tear* and the Ger. *zerren*. The definit. of these H. roots is: *to force away*, *to break by violence*; *to be raging furious*, *wrathful*, etc.

וצרתי את צוררי (Exod. 23: 22.

מה רבו צרי (Ps. 3: 2.

ויצלני מכל צרה (I Sam. 26: 24.

איש צר ואויב (Esth. 7: 6

2.) צער *zear* (צ as *t*) like the Eng. *tear*, as a verb meaning: *to diminish*, *to lessen*, *to break into shivers*, etc., e. g.

והכבדתים ולא יצערו (Jer. 30: 19.

השכותי ידי על הצוערים (Zach. 13: 7.

ויצערו ולא יבין למו (Job. 14: 21.

The Eng. v. *tear* is irreg. because the first H. root צרה *zarah* ends with a ה *h*; the second H. root צער *zear* contains an ע. In both cases the participle must be indicated with an נ

at the end, according to the rule. The Ger. v. *zerren*, *gezerrt* is regular, because the H. root צרר *zerer* from which it is derived, ends with a consonant.

TELL—told, told; A-S. *tellan*; Sw. *talja*; Dan. *tale*; Ger. *erzählen*, *erzählt*.

This word is derived from two analogous and synonym.

H. roots: 1.) טיל *til*, טלטל *taltel*. 2.) תלה *taleh*, תלתל *taltel*. The special notion of the first H. root, often used in the Talmud is *to move, to stir, to wander about; to divulge, to disclose, detatch, to distribute*, etc. The special meaning of the second H. root is: *to be pending in doubt and uncertainty, to be unconfirmed, unproved as a tale*, e. g.

Jona 1: 4.)

וד' השיל רוח

Jes. 22: 17.)

ד' מטלמלך טלטלה גבר

Deut. 28: 66.)

והיו הייך תלאים לך

Job. 26: 7.)

תלה ארץ על בלימה

Cant. 5: 11.)

קוצחיו תלתלים

The Eng. verb *tell*, Ger. *zahlen* and *zählen* in the sense of: *to reckon, to number, to count* is derived from an other H. root צל *zel* or צלל *zell* or צאל *zaal* (צ as *t*) like the Eng. *tale*, Ger. *zahl*. The special notion of this H. root is a metaphorical term for: *protection, help, aid, assistance*, etc., e. g.

Eccl. 7: 12.)

כי בצל החכמה בצל הכסף

Gen. 19: 8.)

באו בצל קורתיו

Ps. 121: 5.)

ד' צלך על יד ימינך

Job. 40: 22.)

ותחת צאלים ישכב

The Eng. verb *tell* is irregular, because the H. roots טל טל *til* and תלה *talah* are here used in a dual form as טלטל *taltal* and תלתל *taltel*, and this condition is indicated by an irreg. conjugation as shown. The Ger. verbs *zahlen*, *zählen*, *gezählt* are regular, because the H. roots טלטל *taltel* and זלל *zalel* or צאל *zaal*, from which they are derived, end with a consonant.

THINK—*thought, thought*; A-S. *theat, thincan*; Goth. *thagkjan*; Frs. *tocht*; L. *idea*; Ger. *denken, gedacht*.

This word is derived from two H. roots, to wit: 1.) דעה *deah*, ידעה *ideah*. Pronounce the *y* like the nasal *ng*, which gives the word *deng*, like the Ger. *denk* or the Eng. word *think*. Its meaning as a subst. is: *an idea, a thought*, Ger. *gedanke*; (compare the verb *Betide*.) 2.) טחוח *tachot* or *touchot*. Its meaning as a subst. is the same as that of the first H. word: *an idea, a conception, conceit, a cogitation, opinion, conclusion, judgment*, etc. Both H. roots are only used as a noun in the Bible; e. g.

Job. 33 10.)

Job. 38: 2.)

I Sam. 2: 3.)

אחוח דעי אף אני
אשא דעי למרחוק
כי אל דעות ד'

Ps. 51: 8.)

Job. 38: 36.)

הן אמת הפצת בטחות
מי שת בטחות חכמה

Both the Eng. and Ger. verbs *think* and *denken* are irreg. because in both languages the present tense is formed from the first H. root דעה *denk* or *think*, and the imperfect and

participle from the synonym. second H. root טחוח *tachot* or *thouchot* (*ch* like *gh*) *thought*.

THRIVE—*throve, thriven*; Dan. *trives*; Sw. *trifwas*; Sl. *trawa*; Ger. *trift* as a subst. (*pasturage, fertile land*), *triftig* as an adv. (*good, proper, important*), related to the Eng. word *thrifty*.

This word may be derived from two synonym. H. roots, to wit: 1.) רוה *riveh*, in its conjugation תרוה *triveh*, meaning: *to be satiated, filled, satisfied, to be in abundance, prosperity, increase in property, health and wealth*, etc. 2.) רפא *rifa*, in its transformation תרופה *trufah*, רפאות *rifut*, meaning: *to heal, to cure, to make wholesome, to repair, to restore to prosperity, deliver from calamity*, etc. e. g.

Jes. 53: 5.)

ובחברתו נרפא לנו

I Reg. 18: 30.)

וירגא את מזבח ד'

Ezech. 47: 12.)

ועלה לתרופה

Prov. 3: 8.)

רפאות תהי לשרך

—:o:—

Jes. 58: 11.)

והיית כגן רוה

Ps. 36: 9.)

ירוין מרשן ביתך

Ps. 66: 12.)

ותוציאנו לרויה

The corresponding Ger.verb *gedeihen, gediehen* is derived from an other H. root די *dai* or דיי *daji*, meaning as a subst. or adverb: *a sufficiency, enough, copious, plentiful, prosperous*, etc., e. g.

Lev. 25: 28.)

די השיב לו

Prov. 27: 27.)

ודי חלב עזים ללחמך

Prov. 25: 16.) רבש מצאת אכל דוך

The Sl. word *dojka*, Hungar. *dajku* (wetnurse) and the Eng. word *dairy* are derived from the same H. root דך (the milk being the most important and prosperous nourishment for all mamals.) The Eng. v. *thrive* is irreg. because the II. roots רוע *riveh* and רפא end with the aspirate ה *h* respectively the vowel א *a*. The Ger. v. *gedeihen*, *gediehen* is irreg. because the H. root דך *daj* ends with the vowel *i*, and this is indicated in the participle case with an *n* at the end.

THROW—*threw*, *thrown*; A-S. *thrawan*; Ger. *drehen*, *gedrehet*.

This Eng. v. is derived from the H. root סור *sur* or סרה *sroh*. The H. letter ס *s* at the beginning of a word is in the Eng. language often transliterated with *th*, therefore סרה *throh*, like the Eng. v. *throw*. The definit. of the H. root is: *to turn aside, away, from the straight direction, to deviate, to draw off, to cast away, etc., e. g.*

II Sam. 2: 22.) סור לך מאחרי

Deut. 13: 6.) דבר סרה על ד'

Job 27: 5.) לא אסיר תמתי ממני

I Reg. 15: 12.) וסר את כל הגללים

The Ger. *drehen*, *gedrehet* is derived from another analogous H. root תור *tur*, as a subst. תרים *turim* like the Eng. *turn*, meaning: *to go about, to travel about, to go astray; to spy out, to search out, to explore, etc., e. g.*

Num. 13: 21.) ויתורו את הארץ

Num. 15: 39.) ולא תתורו אחרי לבבכם

Num. 14: 6.) מן התרים את הארץ

I Reg. 10: 15) לבר מאנשי התרים

The Eng. word as a subst: *thread* and the Ger. *draht* (*wire*) are derived also from the same H. roots סרה *throh* and תור *tur* corresponding to their definition. The Eng. v. *throw* is irregular because its H. root סרה *throh* ends with the aspirate ה *h*, and this is shown in its participle case with an *n* at the end. The Ger. v: *drehen*, *gedreht* is regular because the H. root תור *tur* from which it is derived ends with a consonant. the Ger. v. *werfen*, *geworfen* in the sense of the Eng. v. *to cast, to throw, to warp*, is derived from two H. roots 1.) רפה *rufah* or רפף *rafaf*, in its conjugation ירף *weiref* or *waerep* like the Ger. *werf*, *wirf* and the Eng. *warp*. The definit. of this H. root is: *to sink down, to give way: become weak, to desist, to decline; to be relaxed, slothful; to let off, to cause to fall, tumble, etc.* 2.) ערף *warf*, i.e. *to ruin, destroy*.

Jud. 8: 3.)

או רפתה רוחם

Prov. 4: 13.)

החוק במוסר אל תרף

Exod. 5: 8.)

כי נרפים הם

II Sam. 4: 1.)

וירפו ידיו

Hos. 10: 2.)

יערף מובחותם

The Ger. v. *werfen*, *geworfen* is irreg. because the H. root רפה *rufah* ends with the aspirate ה *h*. The Eng. grammarians derived the v. *warp* from רפף *rapap* with a consonant at the end, and is therefore regular.

THRUST—*thrust, thrust*; L. *trusito*; Sl. *trast*; Ger. *reissen*, *gerissen*.

This word is derived from the H. root הרם *haras*, in its conjugation. תהרם *thrus*, or *thros*; as a subst. הריסה

hrisah, like the Ger. *riss*, *reisen*; הריסת *hrisat*. The end ת *t* in the Eng. verb *thrust* is merely a suffix. The definit. of this H. word is: *to put down, to reduce; to obtrude, intrude; to break down, to destroy, to ruin, etc.* e. g.

Job. 12: 14.)

Ps. 58: 7.)

Exod. 19: 21.)

Amos 9: 11.)

Exod. 23: 24.)

הָרַס וְלֹא יִבְנֶה
הָרַס שְׁנֵימוֹ בְּפִימוֹ
פֶּן יִהְיֶה אֵל דִּי
וְהָרִיסוּתוֹ אֲקִים
כִּי הָרַס תְּהָרַס

The Eng. verb *thrust*, is irreg. because the proper H. root being הָרַס *haras*, תְּהָרַס *thrus*, this is indicated through all conjugat. with a hard *t*. The Ger. *reissen gerissen* is irregular because the H. subst. הָרִיסָה *hrisah*, from which it is derived, ends with the aspirate ה *h*, and is shown in the participle with an *n* at the end. The Eng. word *thrust* is written with *th* because its H. root תְּהָרַס *thros* contains likewise the same characters as a unit; a true copy of the ORIGINAL HEBREW.

Toss—*tost, tost* or *tossed*; Fr. *tas* (a small hammer), *touche* (stroke, blow); Sl. *tiskat* and *sotit*; Ger. *stossen, gestossen*.

This word may be derived from four synonymous H. roots, to wit: 1.) נָטַשׁ *netash*. 2.) נָתַשׁ *netosh*. 3.) נָתַס *netos*. 4.) נָחַץ *netoz*. The Hebrw grammar has a rule, that, when a verb begins with the character נ *n* this letter is omitted in its various conjugations, it is therefore proper to apply this H. root in the form of *toss*. The Ger. adds to this H. root *toss*, the prefix ת *s*, hence the word *stoss, stossen*. The common definit. of these H. roots are: *to abandon, to leave, to quit, to desert; to drive away, to reject, to repudiate; to scatter, to disperse, etc., e.g.*

Ps. 94: 14.)	לֹא יִשׁוּשׁ דָּ אֶת עַמּוֹ
Prov. 1: 9.)	וְאֵל תִּשׁוּשׁ תּוֹרַת אִמְךָ
Job 30: 13.)	נָתַסוּ נְתִיבֹתַי לְחַוֹּתַי
Job 19: 10.)	יִתְצַנִּי סָבִיב וְהִלֵּךְ
Ps. 52: 7.)	גַּם אֵל יִתְצַךְ לִנְצַחַהּ
Ezech. 19: 12.)	וְחָתַשׁ בַּחֲמָה לֹא-יָץ

The Eng. verb *toss* is irreg. in order to indicate in this manner that one character of the proper H. root נָתַס *n'tos*, to wit: the omission of the נ *n*. The Ger. v. *stossen*, *gestossen* is irreg. because the proper H. root contains an נ *n*, and is shown in the participle case with an *n* at the end.

TREAD—*trod*, *trod* or *trodden*; A-S. *tredan*; Goth. *trutan*; Dan. *traeda*; Sw. *trada*; Ger. *treten*, *getreten*.

This word may be derived from four synonymous H. roots corresponding to the notions of this verb, to wit: 1.) רָה *redah*. 2.) רָדַד *radad*. 3.) יָרַד *irad*, as a subst. רֹדֵת *rodath*. 4.) רָטַח *retah*. The common definit. of these H. roots are as follows: *to subdue*, *to bring down*; *to step*, *to pace*. (compare the verb *Ride*.) It will be observed that the Eng. and Ger. employ the prefix ת *t* in the vs. *tread* and *treten* in order to mark a distinction in the synonymous v. *ride*, e. g.

I Sam. 29: 4.)	לֹא יָרַד עִמָּנִי בַּמִּלְחָמָה
Ps. 107: 23.)	יּוֹרְדֵי הַיָּם בְּאִנְיוֹת
Joel 4: 13.)	כֹּאוּ רִדּוֹ כִּי מִלֵּאָה גַת
Jes. 14: 6.	רֹדֵה בְּאֶף גִּים
Ps. 144: 2.)	הִרְדֵּד עַמִּי תַחְתִּי

Jes. 45: 1.) לרד לפניו גוים
 Job 16: 11.) ועל ידי רשעים ירטני

The Eng. word *road*; Fr. *route*; Ital. *strada*; Ger. *strasse* are althoger derived from the same H. root רדה *rodah*, רדת *radat*. The Latins use the word *via*, H. ביה *viah*, meaning: *entrance*, or *going and coming*. Both the Eng. and Ger. vs. *tread* and *treten*, *getreten* are irreg. because the H. roots רדה *redah* and רטה *retah* end with the aspirate ה *h*, and is shown in the participle case with an *n* at the end: *tread*, *trodden*; or *trod* when it is derived from the other H. roots: רדד *rodad* or ירד *irad*, in its transformation as a subst. רדת *rodet* with the consonant ד *d* or ת *t* at the end.

WAKE—*woke*, *waked*; A-S. *waecan*, *wacian*; Goth. *waken*; Dan. *vaagne*; Sw. *vacna*; Sl. *wachtar* (*watchman*); Ger. *wachen*, *gewacht*.

This word is derived from the H. root בחן *wachen*; as a subst. בוחן *wochan*, בוחן *wachon*, meaning *to try*, *test*, *examine*, *to ponder*, *to prove*, *to watch*; and as a subst. *a watcher*, *a watch tower*, etc., e. g.

Job 12. 11.) הלא און מ'ין תבח
 H. prayer book.) להבחין בין יום ובין לילה
 " " " אתה בוחן כליות ולב
 Jer. 6: 27.) בחון נתחך בעמי
 Jes. 23. 13.) הקימו בחוני
 Jes. 32: 14.) עפל ובחן היה
 Jer. 6: 27.) ובחנת א : דרכם

The Eng. v. *weigh* and the Ger. *wägen*, *erwägen*, are also derived from the same H. root **כחן** *wagen* (ח like *g* or *gh*); the phonetic difference indicates only a distinction between the synonym. v. *wake* and the Ger. *wachen*. The Eng. v. *wake* is irreg. as shown by the omission of one character of the proper H. root **כחן** *wachan*, to wit: the *n*. The Ger. *wachen*, *gewacht* is seemingly regular, but the difference between the infinitive and participle of this verb is clearly shown. (See the verb *Awake*.)

WASH—*washed*, *washen* or *washed*; A-S. *waescan*; Dan. *vaske*; Sw. *vasca*; Ger. *waschen*, *gewaschen*.

This word may be derived from two different but analogous H. roots, completely corresponding to the various meanings of this verb, to wit: 1.) **עשן** *washen*, meaning essentially: *to smoke, to fume, to steam*; metaphorically: *to wash away, to tear, pull, carry, float away; to efface, to sweep off*, etc. e.g.

Exod. 19: 18.) והר סיני עשן כלו

Ps. 104: 32.) גע בהרים ויעשנו

Ps. 80: 5.) עד מתי עשנת בחפלת עמך

Ps. 37: 20.) כלו בעשן ימי

Ps. 102: 4.) כלו בעשן כלו

2.) **עשת** *washt*, meaning particularly: *to make smooth, shining, glittering, neat, to clean, purify, to glitter, to glisten*, etc. e. g.

Jer. 5: 28.) שמנו עשתו

Cant. 5: 14.) מעיו עשת שן

Ezech. 27: 19.) ברזל עשורת

The Eng. v. *wash* is regular, when it is derived from the H. root **עָשַׁת** *washet* with the consonant at the end; or irreg. in the case when it is derived from the second H. root **עָשַׁן** *washen*, with an **ן** at the end. The Ger. made the v. *waschen*, *gewaschen* derive from the latter H. root, and is therefore always irreg.

WAVE—*weft*, *weft* or *waved*; A-S. *waeg*; Goth. *wegos* (waves), *wagan* (to wave); Frs. *wage*; Ger. *woge*, *wogen*, *gewogt*, and *wehen*, *geweht*.

This word is deived from two H. roots, corresponding to the definit. of this verb, to wit: 1.) **בָּעָה** *waveh* (ע like *w*); as a subst. **אֲבַעְבוּעָה** *awavuah*, **אֲבַעְבוּעַת** *awavuat*. Its particular defi it. is: *to become obtruded, to swell out, to press forward, to run over, to undulate*, etc., as a subst: *a wave, a bubble, a bladder, a boil, a blain*, etc., etc., e. g.

Jes. 64: 1.)

מִים חִבְעָה אֵשׁ

Jes. 30: 13.)

נִבְעָה בַחֲוֹמָה נִשְׁגָּבָה

Exod. 9: 9.)

פֹּה הָ אֲבַעְבוּעוֹת

2.) **עָפָה** *waf* or **עָפָף** *wafaf*, meaning especially: *to fly away, to pass swiftly, to vanish*, etc., e. g.

Hos. 9: 11.)

כְּעָפָף יִתְעוֹפֵף כְּבוֹדִם

Ps. 90: 10.)

כִּי גֹ חַיִּשׁ וְנִעְפָּה

Job 20: 8.)

כַּחֲלוֹב יֵעוּף וְלֹא יִמָּצְאוּ

The Eng. v. *wave*, is irreg. as shown by the shortening of the H. roots **אֲבַעְבוּעַת** *awavuat*, or **עָפָף** *wafaf*, in: *weft*. The Ger. vs. *wehen* and *wogen* are regul. becaus both H. roots from which they are derived end with a consonant.

- I.) **WAX**—*waxed, waxed* or *waxen*; A-S. *weaxan*; Goth. *wahsjan*; Dan. *vaxe*; Sw. *wäxa*, Ger. *wachsen, gewachsen*.

This word may be derived from two H. roots, to wit: 1.) פסג *faseg*, as a subst. פסגה *fasgah*. Transpose the *s* from the middle to the end of the word, which results in the word *fags* or *fax* like the Eng. word *wax* and the Ger. *wachsen*. The definit. of this H. root is, as a verb: *to elevate, to arise, to heighten, to grow, to increase*; as a subst: *an elevation, a rising ground, a peak, a hill, a summit*. 2.) אחז *achs*, combined with the preposition ב *b, w*, meaning *in*: באחו *weachs*, corresponding to the A-S. *weax*. As a subst. אחזה *achusah*. The notion of this H. word as a verb is: *to seize, to catch, to keep, to take hold of, to join, to unite, to grow strong, mighty, etc.*, as a subst: *a possession, tenure, property, etc.* In the latter sense of this term the H. language always applies the preposition ב *b, w* either before or after this verb; e. g.

Ps. 48: 14.)	פסגו ארמנותיה
Num. 21: 20.)	ראש הפסגה
Deut. 3: 17.)	אשרות הפסגה

Gen. 47: 27.)	ויאחזו בה
Ps. 56: 1.)	באחו אותו פלשתים

The Eng. verb *wax* is regular or irregular because it may be derived from the H. verb פסג *fasg* or אחז *achs* with a consonant at the end; or from the substant. פסגה *fasgah* or אחזה *achusah* with the aspirate ה *h*. The Ger. derives the v. *wachsen, gewachsen* only from the latter H. root as a subst., and is therefore always irregular.

II.) *WAX*—*waxed, waxed*; Sl. *wosk*; Hung. *viaszk*; (wax) L. *viscus*; Ger. *wachs, wichen, gewicht* (in the sense of: *to rub or smear with wax*).

This word is derived from the H. root עוק *wask* or *wosk* like the Sl. *wosk* and Hung. *viaszk*; as a subst. עוקא *wisca* or עוקת *wiscas* like the L. *viscus, viscatus* (bird lime, glue). Transpose the letter ו from the middle to the end of the word, which results in the word *wax*, Ger. *wachs*. The definit. of this H. root as a verb is: *to stick in, to dig in, to grave, engrave*; as a subst. עוקא *iska* or transposed as *sig* (ק like *g*) meaning: *a seal*; Ger. *siegel*; A-S. *sigel, sigl*; Dan. *segl*; Sw. *sigill*; L. *sigillum*; Ital. *sigillo*; Fr. *sceau*. It is well known that our ancestors spread wax upon tablets, as a most suitable material for writing upon; being a soft, tender, tough, tenacious and viscous, to engrave thereon sketches intended for record on parchment and all species of inscriptions, e. g.

Jes. 5: 2.)

ויעוקהו ויסקלהו

Talmud.)

עוק תחת הוהים

Dan. 6: 18.)

והתמה מלכא בעוקתה

The Latin term for *wax* is *cera*, and is derived from the H. root צער *zer*, צערה *cerah*, meaning: *to be inferior, insignificant; weak, feeble, infirm*. These Eng. and Ger. verbs *wax* and *wichen, gewicht*, are regular because the H. root עוק *wask* ends with a consonant. The Ger. word *Petschaft* (seal with handle); Sl. *petshat* is derived from two H. roots, to wit: פתח-שבט *petch-shavt*. The definit. of the first H. root and more especially in this sense פתוח *pituch* is: *to engrave*,

indent, etc. The second H. root **שָׁבַט** *shavt*, meaning: *a handle or rod* in this particular sense, and when combined means: *a stamp*, e. g.

Exod. 28: 11.) **פָּחָטִי חִיתָם תִּפְתַּח אֶת שְׁתֵּי הָאֲבִנִּים**

"Like the *engravings* of a signet shalt thou *engrave* the two stones."

Prov. 13: 14.) **חֹשֶׁךְ שָׁבַטוֹ שׁוֹנֵא בְנוֹ**

"He that spareth his *rod* hateth his son."

WEAR—*wore, worn*; A-S. *werian, weran*.

This word is derived from two different but analogous H. roots completely corresponding to the various meanings of this Eng. verb, to wit: 1.) **עָבַר** *ebar* or *ewar*, transposed: *bear wear*. (See the v. *Bear*.) 2.) **בָּעַר** *wear*. (See the v. *Burn*. This latter H. verb has also a special definition of: *to impair, to waste or injure, to exterminate, destroy, to consume; to push away, to remove, to clear away, to wear out*, etc., e. g.

Deut. 13: 6.) **וּבְעַרְתָּ הָרַע מִקִּרְבְּךָ**

II Sam. 4: 11.) **וּבְעַרְתִּי אֶתְכֶם מִן הָאָרֶץ**

Exod. 22: 4.) **וּבְעַר בְּשׂוּדָה אַחֵר**

Deut. 26: 13.) **בְּעַרְתִּי הַקֶּרֶשׁ מִן הַבַּיִת**

The Eng. v. *wear* is irreg. because the H. roots **עָבַר** *ewar*, and **בָּעַר** *wear* contain an **ע** and is shown in the partic. case with an *n* at the end. The Ger. corresponding v. *tragen, abtragen*, Sl. *tarcha* (burden) is derived from the H. root **טָרַח** *trach*, meaning: *to be loaded, charged, troublesome*, e. g.

Jes. 1: 14.) **הִיוּ עָלַי לְטָרַח**

Deut. 1: 12.) **טָרַחְתֶּם וּמִשְׁאֲכֶם וּרִיבְכֶם**

The Ger. v. *tragen*, *getragen* is irreg. because the H. **טַרַח** *trach* ends with the guttural character ח *ch*, and this is often shown in the participle case with an *n* at the end.

WEAVE—*wove*, *woven*; A-S. *wefan*; Dut. *weven*; Ger. *weben*, *gewebt* or *gewoben*.

This word is derived from the H. root **עוה** *weveh*, meaning: *to make crooked, perverse, inverted; to pervert, to bind, to curve, to overturn, entwine, to insert, entangle, to complicate.*

Ps. 38: 7.)

נְעוּיָי שְׁחִיתִי עַד מְאֹד

Job 33: 27.)

וַיִּשֶׁר הָעוּיָי

Jer. 3: 21.)

כִּי חָעוּ אֶת דְּרָכָם

Ezech. 21: 32.)

עוֹה עוֹה אֲשִׁימֵנִי

Both the Eng. verb *weave* and the Ger. v. *weben*, *gewoben* are irreg. because the H. root **עוה** *wevah* ends with the aspirate ה *h*, and is shown in the partic. case with an *n* at the end.

WEEP—*wept*, *wept*; A-S. *wepan*; Dut. *wepa*; Old-Ger. *weppen* (*to wither, to fade; to be weather beaten, evaporated*).

This word is derived from the H. root **עִיף** *weip* like the Eng. *weep*, as a subst. **עִיפָה** *weipah* or **עִיפָת** *weipat*, meaning: *to utter or express sorrow, grief, or other passion, to lament, to complain, bewail, bemoan; to be tired, feeble, faint, debilitated, enervated, etc.* This word is only used as a substantive or adjective in the Bible.

Deut. 25: 18.)

וְאַחֲרָיָה עִיף וַיָּגַע

Ps. 63: 2.)

בְּאֶרֶץ צִיָּה וְעִיף

Ps. 143: 6.)

נַפְשִׁי כְּאֶרֶץ עִיפָה

Job 22: 7.)

לֹא מִיָּם עִיף תִּשְׁקָה

The Eng. v. *weep* is irregular because the H. word עֵיפַת *weipat* as a substantive, from which the A-S. derived it, ends with a ת *t*, and this is apparent in the imperfect and participle with a hard *t* at the end. The Ger. v. *weinen*, *geweint* is derived from the H. root עֵין *wein*, in reality meaning as a subst: *the eye, the sight*; metaphorically: *an expression of compassion, sympathy, pity*; or of *trouble, grief, displeasure, anger, pain, ache, etc.*, e. g.

Deut. 19: 21.)

לֹא תַחֲוֹם עֵינֶךָ

Deut. 28. 54.)

תָּרַע עֵינֵינוּ בְּאַחֲזֵינוּ

Num. 11: 10.)

וּבְעֵינֵי מֹשֶׁה רָעָה

The Ger. verb *weinen*, *geweint* is regular, in order to avoid the repetition of two *n*'s, the Ger. particularizes it.

WET—*wetted* or *wet*, *wetted* or *wet*; A-S. *waet*; Dan. *vaad*; Sw. *vat*; L. *udus*; Sl. *woda* and *wodka* (a strong liquor); Ger. *wasser*; Eng. *wa'er*.

This word is derived from the H. root עוֹט *wut* or עֹטָה *watah*, meaning: 1.) *to cover, surround, to envelope, enclose*; 2.) *to refresh, to recreate*; 3.) *to move restless, to pass perpetually, everlasting*. A veritable symbol for the term *water* as its main purpose in the terrestrial creation. For a better comprehension of this word it will suffice to say that the prehistoric people conceived the idea that moisture (water) *envelopes* all nature; that *water* was even restless, whether it be the most insignificant springlet or the mightiest oceans; and finally that *water* is the best *refreshing, recovering and enlivening* medium for all organized creatures. The definition of the word מִי-סְתוּרָה *moi-sture* is: *latent water, contained in clouds and the atmosphere*.

- Ps. 104: 2.) עֲטָה אֹר כְּשֶׁלֶמָה
 Ps. 84: 7.) גַּם בִּרְכוֹת יַעֲטָה מוֹרָה
 Jes. 22: 17.) וְעַתָּה עֲטָה
 I Sam. 14: 32.) וַיַּעַשׂ הָעָם אֶל הַשָּׁלָל

The L. *aqua* (water) is derived from the H. root קוה *quah* in its conjug. אָקוּה *aquah*, meaning as a v. particularly: *to assemble, to collect, to aggregate*; as a subst. מְקוּה *mak-wah, maquah*: a collection, assemblage, aggregation; a true symbolical term for union, combination and aggregation of the water-vapors in the atmosphere, e. g.

- Gen. 1: 9.) יִקּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם
 Gen. 1: 10.) וּלְמִקּוּה הַמַּיִם קָא יָמִים

This H. word קוה *quah* has also the definit. of: *to hope, to wait for, to entrust, confide in, to expect; to wish, to desire, to long for; to spread, extend, to enlarge upon, etc.* Its main signification corresponds to the term *water* in its widest sense, as explained heretofore. The Eng. v. *wet* is irreg. because the H. root עוּט *wut* ends with a ט *t* and this is shown through all conjugations with a hard *t*.

WILL—*would*; A-S. *willa, willan*; Goth. *wilja*; Dut. *wil*; Dan. *villie*; Gael. *aill*; Ir. *ail*; L. *volo*; Sl. *vola*; Fr. *vouloir*; It. *volere*; Ger. *wille; wollen, wollte*.

This word is derived from the H. root יָאֵל *ail*, (transposed: *ail*, like the Gael. and Ir. *aill* and *ail*;) in its conjugation הוֹאֵיל *h'woil* or *hwil*; וַיֵּאֵל *wial* like the Eng. and Ger. *will*; הוֹאֵלֶת *hwould* or *h'wolta* like the Eng. *would* and Ger.

wollte. The difference between the present and passed tense of this H. verb is, that the character ו is left out in the latter mood of the H. conjugat. of this auxiliar H. verb, likewise as in the modern culture languages derived from the Hebrew, e.g.

I Sam. 12: 22.)	הואיל ד' לעשות
Exod. 2: 21.)	ויאל משה לשבת
Jud. 19: 6.)	הואל נא ולין
Gen. 18. 27.)	הואלתי לדבר אל ארני
Jeh. 7: 7.)	ולו הואלנו ונשב

The Eng. auxil. verb *will* is irreg. for the reason heretofore distinctly explained. The Ger. auxilliary verb *wollen*, *wollte* is regular because the H. root יאל *ial*, הואיל *h'wil* ends with a con-onant.

WIN—*won*, *won*; A-S and Goth. *winnan*; Ger. *gewinnen*, *gewonnen*.

This word is derived from the H. root ענה *waneh* or *winah* (y as w). This H. word has various definitions, more particularly: *to endure, to struggle, to oppress, to pain; to answer, to correspond with, to be suitable, responding favorably*; Thence: *to obtain, to gain, to earn, to aquire, to get, etc.*, e. g.

Gen. 15: 13.)	ועבדום וענו אותם
Ps. 102: 24.)	ענה בדרך כחי

—:o:—

Gen. 41: 16.)	אלחים יענה את שלום פרעה
Hos. 2: 23.)	והם יענו את הארץ
Hos. 2. 24.)	והארץ תענה את הדנו
Ecol. 10: 19.)	וחכסף יענה את הכל

The Eng. verb *win* and the Ger. *gewinnen*, *gewonnen*, are irreg. because the H. root ענה *winah* ends with the aspirate ה *h* and is shown in the participle case with an *n* at the end. The Eng. word *pain*, and Ger. *pein* are derived from the same H. root ענה *inah*, in its other sense of: *pain*, *torment*, *torture*, *rack*, etc., but when combined with the H. preposition ב *b* meaning: *in*, בענה *béneh*, corresponding to the Eng. and Ger. *pain*, *pein*, *peinigen*. It is evident that the Old-German applied in the last case the H. preposition ב *b* purposely in order to make a difference between its analogous word *win*, derived from the same source, yet with an entirely different meaning. Thus it will be observed that many H. roots admit of two and more antithesis conceptions as shown by many examples.

WIND—wound, wound; A-S. *windan*; Dan. *vinde*; Sw. *windo*; Ger. *winden*, *gewunden*.

This word may be derived from three analogous H. roots, corresponding to all various definit. applying to the term *wind*, to wit: 1.) ענה *faneh* or *fineh*, in its transformation פנות *finot*, פנית *fanit*. The change of the character פ *f* into *w* as organic sounds, results into the Eng. and Ger. word *wind*. This H. word has manifold definitions, but particularly: *to turn around*, *about*; *to chance*, *to decline*, *to remove*, *to alter*, *to vary*, *to twine*, *to twist*, *wreath*; *to disappear*, *to vanish*, etc. See the v. *Find*, where the various definitions and the corresponding examples for its application are given. A difference is to be shown between the analogous, yet entirely different verb *find*, Ger. *finden*, derived from the same H. root but having an other sense, in that the letter ב *w* is substituted instead of פ *f*.

2.) ענה *winah*, in its transform. ענות *winut*. This H. word has multifarious definitions, particularly in this instance: *to humble, subdue, to afflict, to suffer affliction, to oppress, to torment, to cause pain, grief, hurt, harm; to plague, to bother, to rack, to torture, etc; metaphorically, therefore: to be crooked, curved, crinched; to winch, to wind, etc.* Compare the verb *Win* with the H. examples of the last significations of both H. roots, e. g.

Jer. 6: 4.)	כי פנה היום
Ps. 90: 9.)	כל ימינו פנו בעברתך
Zeph. 3: 15.)	פנה איבך מלך ישראל
Jud. 15: 4.)	ויפן זנב אל זנב
<hr style="width: 20%; margin: 10px auto;"/>	
Ps. 90: 15.)	שמחנו כימות עניתנו
Exod. 1: 11.)	למען עננו במבלותם
Deut. 21: 14.)	תחת אשר עניתה
Ps. 119: 71.)	טוב לי כי ענתי

The L. subst. *ventus*, Eng. and Ger. *wind*; the Eng. verbs *winnow, to wend*, Ger. *wenden*; the L. vs. *vanesco*, Eng. *vanish*, (from אָן *auan*); the Eng. subst. *van* or *fan*, Ger. *fahne* (flag); the Eng. subst. *wound*, Ger. *wunde*, as well as many other expressions in the diverse languages relating to the various notions of these two H. roots, are derived from the same H. sources.

The Eng. verb *wind* is irreg. because the H. root פָּנוּת *finot* from which it is derived ends with a פָּ *t* as a suffix, and this is indicated through all conjugations with a feeble *d*. The Ger. verb *winden, gewunden* is irreg. because the proper H.

root פנה *fnah* ends with the aspirate ה *h* and is shown in the participle case with an *n* at the end. 3.) ענר *wind* meaning: to turn, wind, writhe, to coil, to knit, to bind, etc. The Ger. word *winde*; Hung. *inda*, (bind-weed) correspond completely to the sense of this H. root.

Prov. 6: 21.)

ענרם על גרגרתך

Job 31: 36.)

אענרנו עטרות לי

WONT—*wont, wont*; A-S. *wunian*; Dut. *wonen*; Ger. *gewöhnen, gewohnt*.

The participle of A-S. *wunian*, Ger. *wohnen* (to *won, to dwell*). This word is derived from the H. root עון *won* or *wun* (Arab. *to live with*), as a subst. עונת *wont* or מעונת *meonat*, meaning: to dwell, to have abode; as a subst. a dwelling, a habitation; therefore metaphorically: to be accustomed, to use, to be used, to be habituated; to wont, Ger. *gewohnt*. This H. word is only used as a substantive in the Bible; e. g.

Exod. 21: 11.) שארה כסותה ועונתה לא יגרע

Ps. 76: 3.)

ומעונתו בציון

Ps. 26: 8.)

ד' אהבתי מעון ביתך

Ps. 91: 9.)

עליון שמרת מעונך

The Eng. verb *wont* is irreg. because the H. root עונת *wont* ends with a hard ת *t*, and is shown through all conjug. with a hard ת *t*. The Ger. verb *gewöhnen, gewohnt* is regular because the H. root עינת *einat* ends with a consonant.

WORK—*worked or wrought, worked or wrought*; A-S. *weorcan, wyrcan*; Dut. *werken*; Dan. *virke*; Sw. *verka, virka*; Ger. *wirken, gewirkt*.

This word may be derived from two analogous and in many references synonymous H. roots, to wit: 1.) ערך *work*; meaning: *to be in action or motion, to operate, to perform to act, to labor, to toil, to shape, to form, to order, arrange, to produce, to acquire, effect, accomplish, to use by working, etc.* 2.) ארח *orach*, combined with the H. proposition ב *in*, meaning: *in, בארח weorch* like the A-S. *weorcan*. Its definition as a subst. is particularly: *a maxim, direction, rule of life*; as a verb: *to be in connection with, to be in exercise, to be employed in doing something, to perform, to act, etc.* The Eng. word *right*; Ger. *recht, richtig, richtung, richten, rechten, ver-richten*, etc., are derived from this latter H. root.

Lev. 1: 12.)

וערך הכהן אותם

Gen. 14: 8.)

ויערכו אתם מלחמה

II Sam. 23: 5.)

ערוכה בכל ושמרה

—:o:—

Jes. 40: 14.)

וילמדו בארח משפט

Ps. 16: 11.)

תודיעני אורח חיים

Job 34: 8.)

וארח לחברה עם פועלי און

The Eng. verb *work* is regular in the case when derived from ערך *work*, and irregular when derived from ארח *orach* with a ה *gh* at the end. The Ger. verb *wirken* is regular because the H. root ערך ends with a consonant; therefore the verb *richten, rechten* is regular for the same reason.

WREATH—*wreathed, wreathed or wreathen*; A-S. *writhan*, Ger. *drehen, gedreht*; Sl. *wratit*, as a subst. *wretone* (a distaff, rock).

This word is derived from the H. root עטר *weter* or *eter*; as a subst. עטרה *weterah* or *eterah*. The transposing of the letter ט *t* after the ר *r* results in the word *wreth* like the Eng. *wreath*; or transpose the initial letter ע *y* after the ר *r* which gives the word *treh* like the Ger. *dreh*, *drehen*. Its definition as a verb is: *to surround, to compass, to interweave, to encircle as a garland*; as a subst: *a circular ornament used for decorative purposes, as a diadem, a crown, garland, etc.* The L. subst. *aether*; Ital. *etere*; Sp. *eter*; Fr. *éter*; Ger. *aether*; Eng. *ether*. The Eng. word *weather*, Ger. *wetter*, Sl. *wyeter* are derived from the same H. root עטר *weter*, e. g.

I Sam. 23: 26.)

עטרים אל דוד

Ps. 5: 13.)

כצנה רצון תעטרנו

Ps. 8: 6.)

וכבוד והדר תעטרהו

Cant. 3: 11.)

בעטרה שעטרה לו אמו

Prov. 17: 6.)

עטרת זקנים בני בנים

The Eng. word *wreath* is written with *th* because the H. root עטרה *weterah* contains a *th* in its transposition. The Eng. verb *wreath* is regular when derived from עטר with a consonant at the end; and irreg. when derived from עטרה with the aspirate ה *h* at the end. The Ger. verb *drehen*, *gedrehet* is regular because the proper H. root עטר ends with a consonant. See its analogous verb חור *tur* in the verb *throw*.

WRING—*wrung*, *wrung*; A-S. *wringan*; Sw. *wranga*; Icel. *hringa*; Ger. *ringen*, *gerungen*

This word is derived from the H. root **רוע** *rung*. (ע ng) in its conjugation **הרע** *hring* like the Icel. *hring*; transpose the *w* from the midst to the beginning of the word, which results in the Eng. word *wrong*, *wrong*. The definition of this H. root is especially: *to be evil, displeased, afflicted, to get worse, to suffer evil, to do evil to, to afflict, to torture, to distress, or turn to a wrong purpose or meaning; therefore metaphorically: to twist or turn round with violence, to force by twisting or contortion, etc.* See also the verb *Ring*; e. g.

Prov. 13: 20.)

ורעה כסילים ירוע

Prov. 11: 15.)

רע ירוע כי ערב זר

Gen. 43: 6.)

למה הרעותם לי

Deut. 28: 6.)

וירעו אתנו המצרים

The Eng. verb *wring* is irregular because the Eng. grammarians purposely sought to indicate that the ע *é* or *ye* in the H. root **רוע** *rue* is to be pronounced in this instance like the nasal *ng*, which is distinctly shown through all conjugations. The Ger verb *ringen*, *gerungen* is irregular. because the H. root **רוע** *rung* ends with an ע and this is shown with an *n* at the end, according to the rule.

WRITE—*wrote, written*; A-S. *writan*; Goth. *writ* (a letter).

This word is derived from the H. root **חרט** *chret* or *chart* **חריט** *chrit* or **חריטה** *charitah*. In this case the letter ח stands for *w*, as often used in the Eng. language, which results in the Eng. word *write, writ*. This word is only used as a subst. in the Bible: the definition of **חרט** *chret* or *chart*, is: *a pencil, pin; a form, frame, mould, a chart*, and that of **חריטה** *chritah* (*writah*) is: *a writing, scripture*; **חרטום** *chartom*,

meaning: *a writer, a hieroglyphist* (Egyptian *literati*). The principle of writing among the prehistoric nations was effected by pencil formed sticks with which they engraved upon plain surfaces of various materials, as wood, stone, metal, etc. For this reason the Eng. word *chart*: Ger. *karte*; L. *carta* correspond precisely to the above H. word **חרטה** *chartah*. *Chartah* as a term employed during the mediæval times like *Magna Charta*, a very important document that is to endure for all time to come, corresponding to the sense of the H. word **חרטה** *chartah* in its widest comprehension. In this instance the Briton retains the H. primitive character **ח** *ch* in its pristine originality, e. g.

Jes. 8: 1.)	וּכְתַב עָלָיו בַּחֶרֶט אֲנוֹשׁ
Exod. 32: 4.)	וַיַּצַּר אֹתוֹ בַּחֶרֶט
II Reg. 5: 23.)	וַיַּצַּר כְּכָרִים כַּסֵּף בְּשָׁנֵי חֶרְטִים
Jes. 3: 22.)	וְהַמְפַחֲוֹת וְהַחֲרִיטִים
Gen. 41: 8.)	כָּל חֶרְטָמִי מִצְרַיִם

The Ger. corresponding verb *schreiben*, *geschrieben* as a subst. *schrift*; L. *scribere*, *scriptura* may be derived from two analogous H. roots, to wit: **גרב** *grab* or *grav*, and **גרף** *grap* or *graf*; as a subst. **גרפה** *grifah*, **אגרא** *agras*; in its conjugation **תגרב** *sgrab* or *sgrib*, **תגרף** *sgraf*, *sgrif* or *sgrip*, like the L. *scribere*, *scriptura*; Ger. *schreiben*, *schrift*. The Ger. instead of pronouncing the word *scribe* like the Latin, changed it in *sch* (*sh*) according to his usage in similar cases. Both H. roots have the partial definition of: *to engrave, indent, penetrate, to grasp, dig in, to scrape, scrawl, scratch*, etc. The

Ger. *graben, greifen, griff, griffel*; the Eng. *grave, gripe, scratch, scrape*; Sl. *skrabat*; L. *graphis, graphium*; Sp. and It. *graso, grafico* and many other terms in all culture languages show evidently their derivation from these two synonymous Hebrew roots. The Fr. word *agrafe*; Eng. and Ger. *agraffe* are derived from the H. word **אָגַרַף** *agraf*, meaning more especially: *a fist*, and in its widest sense, *an attachment, a clasp*, etc., e. g.

Lev. 21: 20.)

גָּרַב אוּ יִלְפַח

Jud. 5. 21.)

נָחַל קִישׁוֹן גָּרַפָּם

Talmud.)

גִּירְפִּין רַגְלֵי הַבְּחֵמָה

Exod. 21: 18.)

בֹּאבֵן אוּ בֹאגֶרֶף

The Eng. verb *write* is irregular because the H. subst. **חֲרִיטָה** *chritah* from which it is derived ends with the aspirate **ה** *h*. The Ger. verb *schreiben, geschrieben* is also irreg. because the H. word **גְּרִיפָה** *grifah* as a subst. from which it is derived ends with a **ה** *h*. The conditional grammatical rule in both languages are clearly exhibited in the latter instance. **WRITHE**—*writhed, writhed or writhen*; A-S. *writhan*; Dan. *vride*; Sw. *vrida*.

The Ger. has no analogous term for this word, which is derived from the H. root **חָרַךְ** *chard* or **חָרִיד** *chrid*, as a substantive **חֲרִידָה** *chrideh*. Pronounce the letter **ח** *ch* like *w* as often used in the Eng. language, which results in the word *wrideh* like the Eng. *writhe*. The *th* is to be pronounced softly in this Eng. word, because its H. root is also written and pronounced in this manner, to wit: **דָּח** *dh*. The definition of this

H. root is: *to be timid, fearful, affrighted, to be in anguish, anxiety, fear, convulsion, to tremble, shake, quake, shiver, palpitate, etc., therefore metaphorically: to twist, to be distorted with agony or torture, to distort, contort, to torture; to make awry; to wrinkle, etc., e. g.*

Gen. 27: 33.) ויחרד יצחק חרדה גדולה
 Jer. 30: 5.) קול חרדה שמענו
 Lev. 26: 6.) ושכבתם ואין מחיר
 Zach. 2: 4.) ויבאו אלה להחריד אתם
 חרדת אדם יתן מוקש ובוטח בד' ישגב
 Prov. 29: 25.)

The Eng. verb *writhe* is regular when derived from חריר *chrid* with a consonant: ך *d* at the end; or irregular when derived from its substantive חרדה *chrideh* with the aspirate ה *h* at the end.

The attentive reader of this brief work, will certainly join me in the idea, that all modern culture languages are derived from the Hebrew language—a fact, which was hitherto almost entirely unknown or only maintained by a small number of linguists. And, as I am thoroughly convinced that my labor is in the right direction on this subject, I trust that the fellow-workers on comparative philology will follow my efforts, and add their share to the establishment of truth, and reconciliation of the many millions of human beings, who were *one people and still speak one primal language in diverse dialects*. I close with the sentiment of the prophet Isaiah 2: 5. בית יעקב לכו ונלכה באור יהוה

House of Jacob let us walk together in the light of the Lord!

APPENDIX.

This appendix gives the translations of all Hebrew quotations, contained in the preceding work. The numbers to the left refer to their respective pages.

- PAGE 2. He had not *beheld* the iniquity in Jacob.
When I have *respect* unto all Thy commandments.
Have *respect* unto the covenant.
Behold, such is our *expectation*.
- " 3. And the *rulers* take counsel together.
Give ear, O! ye *exalted*.
The hill and the *watch tower*.
They set up their *towers*.
- " 4. And *did* bake unleavened bread.
He *clave* the sea and caused them to pass through.
The earth shall be utterly *destroyed*.
And *beat* them on the head.
Let loose his hand and *cut* me down.
The cankerworm *expands itself* and flieth away.
- " 5. In the beginning God *created*.
But if the Lord *make a new thing*.
And *sent over* that he had.
Had seen affliction by his *oppressive* rod.
But Jeshurun waxed fat and *beat out*.
- " 6. He *came* to meet them.
I will *raise up* the waste places thereof.
Ye shall take a *binsh* of hyssop.
And they became one *band*.
- " 7. The time for the kings commandment *drew near*.
When the *tour* of Esther *began*.

- PAGE 7. *Gird* thy sword upon thy thigh.
Like a virgin *girded* with sackcloth.
When his candle *shined* upon my head.
- “ 8. The sun when it *shined*.
Even the moon had no *brightness*.
And *girded* him with a *girdle*.
Therefore shalt thou serve *thine* enemies.
A *servant* of *servants* shall he be unto his brethren
- “ 9. And became an *archer*.
They have grieved him and *shot at him*.
Then their anger was *abated* toward him.
The pillars of heaven *tremble*.
Let my *request* be agreeable unto him.
I pour out my *complaint* before him.
- “ 10. And *strengthen* thee out of Zion.
And *comfort* ye your heart.
That all the people of the earth might *know*.
Be thou *diligent to know* the state of thy *flocks*.
- “ 11. I also will show mine *opinion*.
I will take my *meditation* from afar.
And is there *knowledge* in the most high.
For the Lord is a God of *knowledge*.
Thou makest this people *to trust* in a lie.
And he caused you *to trust* in a lie.
- “ 12. I *beseech*, O sir!
If ye will *enquire, enquire ye*.
There they *requested* one another.
Praying for himself and for his house.
The *terrors* of God are directed to me.
Shall not his excellency *govern over you*
Thus they *bind* it together.
They put *bands* upon thee.
- “ 13. I will lay it *waste*.
In the *desolate* valleys.

- PAGE 13 But the bird *dissected* he not.
And laid each *piece*.
But our *living* bodies.
Until there was no more *life* blood left in him.
- " 14. He had *blown away* death forever.
The Lord has *swallowed up*.
I will make thee a *terror*, and thou shalt not be.
Thou shalt be a *terror* and never shalt be more.
So he broke *away* with all that he had.
The plague *broke out* in the house.
There was a *discomposure* in Israel.
Thou shalt *break* his yoke from off thy neck.
- " 15. If the Lord *make a new thing*.
They gave me virus in my *meat*.
Rank and good.
Thou shalt *bring* unto the Lord all that opened the womb.
I will *make pass* all my goodness before thee.
- " 16. With supplications will I *lead* them.
The mountains bring him forth *food*.
The land shall yield her *increase*.
- " 17. The bush *burned* with fire.
His anger *burned* in him.
Ye have not gone into the *gaps*
And close up the *breaches* thereof.
- " 18. How are his hidden things *sought up*!
May not strike me without *examination*.
The heart of the prudent *acquireth* knowledge.
With all thy *capacity* *acquire* understanding.
And what *could* I do?
For he shall not *be able*.
- " 19. And *cast off* the fruit thereof.
Then thou shalt *cut off* her hand.
That which is bruised or *crushed*.

- PAGE. 20. For he shall *receive* me. Selah (Soul!)
Let now a little water *be taken*.
- " 21. They were *dismayed* and confounded.
Let them be *dismayed*, but not me *be affrighted*.
Thou shalt *choose* out of all the people.
Seest thou a man diligently in his business?
Then a spirit *clung* before my vision.
When she had pierced and *stricken through* his temples.
- " 22. And he *cleft* upon them *carvings*.
Hangings for the court.
The two foldings of the door.
Raise thy way unto the Lord.
All thy waves and *billows* are gone over me.
- " 23. The voice of thy thunder was in *heaven*.
Then thy brother should seem *vile* unto thee.
I will change their glory into *shame*.
- " 24. And took their *apparel*.
Arm ye men from among you.
- " 25. My heart shall not *creep* so long as I live.
It was not an enemy that *approached* me.
Enlarge thy *lowliness*.
Nor make themselves *bald* for them.
The *crow* gathereth which she had not brought forth.
Like one doth hunt a *mountain cock*.
The voice of him that *crieth* in the wilderness.
- " 26. You shall not *cut* yourselves.
And *cut* themselves after their manner.
Thy right hand, O Lord is *glorious* in power.
He will magnify the law and make it *mighty*.
Because the *mighty* are spoiled.
- " 27. Though he fall, he shall not be *cast down*.
The Lord will *hurl thee away violently* as a strong man.
And the *bird of prey* after his kind.

- PAGE 27. There shall the *birds of prey* also be gathered.
I wrote them with *ink* in the book.
- " 28. In the darkness they shall be *tossed away*.
And my feet from *tumbling*.
I shall *go submissively* all my years.
And he *did* with the heads of the people.
Concerning me and concerning thee.
- " 29. And his *arms* of silver.
By *force* and power.
And to sharpen the *goads*.
The words of the wise are as *goads*.
- " 30. For he was *fast asleep* and weary.
And he lay and was *fast asleep*.
And the Lord God caused a *deep sleep (dream)* to fall.
- " 31. And he found a *moist* jawbone of an ass.
And *putrefying* (moistening) sores.
And *yearning* all the day.
- " 32. For this our heart is *yearning (longing)*.
A string of *pressed* figs.
A *bunch* (holding together) of figs.
Thou hast found the *life (eating)* of thine hand.
Or provide the *victuals (eatings)* of the young lions?
I will abundantly bless her *provisions*.
And to give them *provisions* for the way.
- " 33. And they *fell* upon their faces.
I will not cause mine anger *to fall* upon you.
And did eat of his own *meat* (food).
The *food* which thou hast eaten shalt thou vomit up.
- " 34. Thou hast *effected* all our works.
I will reward their *feelings* in truth.
And my *feeling* is with my God.
There were they in *great fear*.

- PAGE 34. Which *made to shake* all my bones.
And that my *fear* is not in thee.
- " 35. And he *looked this way and that way*.
They directed themselves and went up into the mountain
He *regarded* not with affection the offering any more.
Then I found (*looked on*) all my works.
Now be pleased to *look upon* me.
Which had a *prospect* toward the north.
The *chiefs* of all all the people presented themselves.
- " 36. After I am *waxed old* (decayed) shall I have pleasure.
Their beauty shall *consume* in the grave.
My flesh and my skin had he *made worn out*.
Their days *flee* (flow) in prosperity.
- " 37. For in his days was the earth *divided*.
Destroy, O Lord, and *scatter* (fling) their tongues.
- " 38. Let me alone, that I may *take comfort* (be glad).
O save me, that I may be *elevated* (raised on high.)
Their cow *brought forth safely* and casted not.
And that which thou *foldest* will I give up to the sword.
- " 39. That the breastplate be not *loose*.
That *forget* (neglect) my holy mountain.
And he that is born of a woman, should be righteous?
- " 40. Is this house become a den of *violence*?
Nor any *ravenous* beast shall go up thereon.
He *removed* the people to cities.
- " 41. And my soul shall not *abhor* you.
That *loathed* her husband and her sons.
I will *redeem* you with a stretched out arm.
Within a full year may he *redeem* it.
- " 42. And his *hands full* of sweet incence.
Who had *gathered* the winds in his *fist*?
Give me children!

- PAGE 42. Give the mantle that is upon thee.
Give me a blessing.
- " 43. Upon all that is *haughty* and lofty.
For he is *highly* exalted.
For the day *went away*.
Whither is thy beloved *turned (went) aside*?
Nor *diminish* from it.
He made *rebate*ments in the wall of the house.
- " 44. Thou shalt *break* the sherds thereof.
And shall *grind* their bones.
A wrathful man *stirreth up* (growing) a strife.
For why shouldst thou *cause to increase* thy calamity?
- " 45. And *hang* them up.
The bones of them that were *hanged*.
- " 46. And she *has* another man.
Keep (have) that thou hast unto thyself.
Cast all thy *fortune* (Ger. *Habe*) upon the Lord.
Awake *up*, my glory; I myself will *awake early*.
He *wakened* (caused to hear) mine ear.
A *watcher* and a holy one from heaven.
I sleep, but my heart *waketh*.
- " 47. However the *genii* *rise upward*.
Thou shalt be *lifted in splendor* as the morning.
As an eagle *rising* toward heaven.
- " 48. *Overlaid* with sapphires.
She covered her with a vail and *protected* herself.
Thy sons have *fainted* (helpless).
Woe to the multitudes of many people.
Ah! sinful nation.
They shall say in all the streets, *alas! alas!*
- " 49. I will now put forth a *riddle* unto you.
Son of man put forth a *riddle*.
Then thou *scarest* me with dreams.
The bows of the mighty men are *broken*.

- PAGE 50. Iron *sharpeneth* iron.
 And are more *fierce* than the evening wolves.
 My *duration of life* is as nothing before thee.
 Thine *age* (holding) shall be clearer than the noonday.
 They *held* him for his opinion.
 Bill of *ratification* (holding).
- " 51. He *stayed* (heldout) yet seven days.
 It is God that *girded* me with *strength*.
Graven upon the tables.
 With a mans *pen* (engraving tool).
- " 52. The Lord raised them that are *bowcd* (kept) down.
 It will go into his *hand*, and pierce it.
 And the Lord shall *cover* him all the day long.
 I am *innocent* (kept so) neither is there iniquity in me.
- " 53. If then their heart be *humbled*.
 I should have *subdued* their enemies.
- " 54. Tabeel and the rest of their *companions*.
 And Shetar-boznai and his *associates*.
 Did not One *fashion* us in the womb?
 With whom my hand shall be *established*.
 This going forth is as *certain* as the morning.
 For he *could* not pronounce it right.
- " 55. It is here *wrapped* in a cloth.
 He *covered* his face in his mantle.
 The king *covered* his face.
 What a day may *bring forth*.
 The hail-stone of heaven, who had *laden* (loaded) it?
Lade your beasts.
 That are *thrust through* with the sword.
- " 56. They *wearied themselves* to find the door.
 I am *weary* to bear them.
 If he has determined her *betrothal* unto his son.
 Who is like me? and who will *lead* me?

- PAGE 57. His soul shall *dwell* at ease.
And room to *lodge* in.
Righteousness *lodged* in her.
- " 58. However the *genii* rise *upward*.
Then would I *fly up*, and be at rest.
He shall *fly away* as a dream.
- " 59. It *giveth light* and understanding unto the simple.
To be *enlightened* with the *light* of the living.
That our God *may enlighten* our eyes.
- " 60. He will grant thee to thine *own heart*.
Thou hast *encouraged* (complied) me, my sister.
That he had *left* his garment.
And they *left* the city.
- My strength *faileth* (leaves) me.
Thou shalt surely *help* with him.
- " 61. We have *borrowed* (lent) money.
Thou shalt *lend* unto many nations.
With a *lying* speech.
A *lying* tongue without good sense.
- " 62. And fowls that may *fly above*.
When I shall *brandish* (lift) my sword,
Wilt thou *set* (*lift*) thine eyes upon that?
- " 63. And *set on fire* the foundations of the mountains.
The day that cometh shall *burn* them *up*.
Much study though *light*, is a weariness to the flesh.
- " 64. Let not them *loose* from thine eyes
Perverse (loose) lips put far from thee.
Raze it, raze it, even to the foundation thereof.
Because he *poured out* (tore) his soul unto death.
- " 65. Who *prepared* rain for the earth.
He hath *established* the world by his wisdom.
And shall *arrive at* the side.

- PAGE 65. They shall *clap* their hands.
That *stroke* the image.
- “ 66. How shall I *deliver* thee, Israel?
A crown of glory shall *surround* thee.
But he that hath *mercy* on the poor, happy is he.
Break off thine iniquities by *showing* mercy to the poor
God *agreeth* to the joy of his heart.
A soft *answer* (meaning) turneth away wrath.
The Lord hath made all things according to his *meaning*.
- “ 67. How *sweet* (mild) are thy words unto my taste.
The *master of the feast* took away their meat.
- “ 68. His breath *kindled* (melteth) coals
And *burneth up* (melteth) his enemies round about.
Sparks of fire *leap out* (cause to melt).
I will *destroy* every living substance.
They were *destroyed* from the earth.
- “ 69. O Lord, my *strength* and my fortress!
Be thou to me a *strong* rock.
The righteous shall *hold on* his way.
Trembling *taketh hold on* my flesh.
- “ 70. Unto their assembly mine honor be not *united*.
Gather thee together, go to the right.
For he is the beginning of his *strength*.
His hands shall restore their *goods*.
He shall give all the *substance* (his own) of his house.
Wealth maketh many friends.
Directly before the fence.
A becoming (proper) word.
- “ 71. So should ye *endanger* my head.
But hath restored to the *debtor* his pledge.
He has accomplished his *duties*.
By giving him a double *portion* (payment) of all.
Bread according to the *supply* of their families.

- PAGE 72. Be diligent to know the *state* (pens) of thy sheep.
Lest peradventure mischief befall him.
Lest he put forth his hand.
 It is better to dwell on the *peak* of a roof than—
 Against the high *pinnacles* (summit).
- “ 73. And *bound* it (put) unto him therewith.
 And *gird* him with the band of the *girdle*.
 The beginning of strife is as one *letteth* (put) out water.
 A man shall not *omit* his duties against his fellow men.
- “ 74. Thou shalt be *made* away (quit) as the cankerworm.
 He that *puts* in order the house.
 There came an *enormous swarm* of flies (or wild game?)
 Even *very much* (quite) cattle.
Honor thy father and thy mother.
 For them that *honor me* I will *honor* (quiet).
Ad infinitum (not reachable).
Endless, eternal, unattainable, (out of reach).
 He appointed the *moon* for seasons.
 A full *month* (monthly course).
- “ 75. Except, the *beholding* of them with his eyes.
 Thou art of purer eyes than to *behold* evil.
 Unto thee it was *showed* that thou mightest know.
 They *read in a strange language*.
 From a people of *strange language*.
- “ 77. Shall brass (Ger. bronze) *break* brass?
 Thou shalt *break* (rend) them with a rod of brass.
- “ 77. Jacob *watched* the rest of Laban's flock.
 The God that *relieved* me all my life.
 To *guard* my people Israel.
 He *devoured* the barren that beareth not.
 They shall *waste* the land of Assyria.
 They that hate you shall *reign* over you.
 And have *dominion* over the fish of the sea.

- PAGE 78. He shall have *dominion* from sea to sea.
But Judah yet *walketh* with God.
There shall be no singing neither *shouting*.
All the people *shouted* with a great *shout*. (ring
But a *companion* of fools shall smart for it.
To his *companion*, whom he had used as his friend.
- " 79. And the *grandees* took counsel together.
Give ear O ye princes (highly raised.
That bringeth the *magnified* to nothing.
The *posts* (runners) went out, being dispatched.
His word *runneth* very swiftly.
- " 80. He will not *fail* thee nor forsake thee.
For *feebleness* of hands.
And *weakened* (rive) the strength of the mighty.
Debate thy cause with thy neighbor himself.
Why dost thou *strive* against him?
For the Lord will *plead their cause*.
- " 81. He *casteth me down* into the hands of the wicked.
Because thy way is *perverse* (corrupt) before me.
O come, let us sing unto the Lord!
Like a mighty man *overcome* by reason of wine.
The outgoing of morn' and evening thou *makest to run*.
I caused the widow's heart to *rejoice* (leap for joy).
The spear *runneth* against him.
- " 82. He *cried with a great and exceeding bitter cry*.
The *cried* unto thee, and were delivered.
Ye know the man and what his *talk* was.
Speak ye of all his wonderful works.
He *said* and it was done!
- " 83. The wise men shall *shine* as the *brightness* of firmament.
And the people were not *warned*.
And be delighted with the *brilliancy* of her glory.
That which I have *seen* I will declare
Seest thou a man diligent in his business?

- PAGE 84. Isaac went out to *search* (seek) in the field.
On the work of thy hands I am *meditating*.
For he satisfieth the *longing* (seeking) soul.
Thy *desire* shall be to thy husband.
- " 85. And Jacob *sod* (boiled) a pottage.
And do more *presumptuously* (insolent).
The *overflowing* (seething) waters.
Valuable (saleable) as fine gold.
Neither shall it be *valued* with pure gold.
Yea, I would be *exalted* in my pain.
- " 86. They came under the *shadow* (*shelter*) of my roof.
For wisdom is a *defence*, and money is a *defence*.
Bind up the *testimony* (*Sendung*), seal the law.
This was a *testimony* (declaration) in Israel.
I took unto me faithful *witnesses*.
- " 87. Who *set* the foundations of the earth.
For thus the king had *appointed*.
And will *set* thy bounds.
And *set* him over the land of Egypt.
- " 88. And *scratched* on the doors of the gates.
Make a mark upon the foreheads.
The children of Israel *sighed* by reason of their bondage.
For my *sighs* (anxieties) are many.
They were as fed horses *roaming at large*.
They shall *run to and fro* in the city.
As the *running to and fro* of locusts shall he *run*
upon them.
- " 89. They *ramble about* through all the land.
Run ye to and fro through all the streets of Jerusalem.
The man *asked us straitly* of our state.
He *asked* life of thee, and thou gavest it him.
One thing have I *desired* of the Lord.
He *asked* water and she gave him milk.

- PAGE 90. Upon the *high* mountain.
 And he went to a *high* (lofty) place.
 He giveth *goodly* words.
 Yea, I have a *goodly* (prominent) heritage.
- " 91. His bones that were not seen are *shaven* (from the flesh).
Shaving the finger-nails.
 The calf of Samaria shall be *broken in pieces*.
 I will *sweep thee* out and make thee shuddering.
 Let them cause to pass the *shears* over all their flesh.
- " 92. There shall no *shears* come upon his head.
 He cut it with the *writers-shears* (paper-shears).
 They shall *spoil* (shed) the pride of Egypt.
 For the whole land is *spoiled*.
 Nor for the destruction that *wasteth* at noonday.
- " 93. Thousands of *angels* (shining spirits) the Lord among them
 I will set my *tabernacle* (glory) among you.
 The holy place of the *tabernacles* of the most High.
 I am *bowed down* greatly.
 The wicked *bow* before the good.
 The mean man *boweth down*; and the great man
 humbleth himself.
- " 94. The nations shall *rush* (shoot) like the *rushing* of
 many waters.
 Until the cities be *wasted* without inhabitant.
Desolation and destruction.
 He *spoiled* their camp.
 He delivered them into the hands of *spoilers* that
spoiled them.
 And the Lord had *respect* (shown) unto Abel.
 But they *look* not unto the Holy One of Israel.
 I will have *respect* unto thy statutes continually.
- " 95. They shall not make any *cuttings* (shreds).
 Ye shall not make any *cuttings* in your flesh.
 All that burden themselves with it shall be
sorely wounded.

- PAGE 95. An astonishment and a *shrinking* without an inhabitant.
He shall astonish and *shrink* (schrecken) because of all
the plagues thereof.
The *terror* (shrinking, Ger. schrecken) of the world.
- " 96. The *parched ground* shall become a pool.
Neither shall *drought* (shrove) nor sun smite them.
He made the sea *dry* land.
Your cities shall be *waste*.
- " 97. And *put* them (shut up) not *unto* Labans flock.
They have *set* their mouth *in* the heavens.
Thou hast *laid* me (shut up) *in* the lowest pit.
Joseph shall *put* his heart *upon* thine eyes
Exalt her, and she shall promote thee.
Thou hast *trodden down* all that detract from thy law.
We will sing all the days of our life.
- " 98. I was the *song* of the drunkards.
For the chief musician of *songs*.
Thus shall Babylon *sink*.
And shall *sink* again, like the river of Egypt.
The Lord will not *cast off* for ever.
Lord, why *castest thou off* my soul?
She *alighted down* from her ass.
And it *pierced* through (sunk) into the ground.
- " 99. The *seats* of the Amalakites.
The *country* (seats) of Edom.
Give me a place in some town in the *plain land*.
And the beasts of the *field*.
The increase of the *field*.
- " 100. They sought to lay hands (slay) on the king.
Every man having his *weapon* in his hand.
When they fall upon the *sword*.
The tables for *offering* (slaughtering benches).
He is *torn out*, and cometh out of the body.
Which withered before it be *plucked up*.
Prosperity within thy palaces.

- " 101. The *prosperity* of the fools shall destroy them.
 They shall *prosper* that love thee.
 Be not now *negligent*.
 Do not *deceive* me.
 Which speak any thing *amiss* against the God of—
 The glory is departed from Israel.
 Until the day of *disaster* (captivity) of the land.
 Thou shalt *remove* from thy place.
- " 102. Must we draw you water out of this *stone*?
 They have made their faces harder than a *rock*.
 Turn and wind them like sheaves.
 A grape-gatherer upon the vine *branches*.
- " 103. Wherefore I *held back* and was afraid.
 With the poison of the *crawling* things of the dust.
 Like a serpent, like *crawling* (sinking) things.
 And also *pull out* (slit) some for her.
 They shall *spoil* those that *spoiled* them.
 All that *spoil* them shall be satisfied.
 Because thou hast *spoiled* many nations.
- " 104. Take unto the *sweet pieces* (smelting).
Sweet incense (perform pieces) beaten *small*.
 Noses have they, but they *smell* (riechen) not.
 He *smelleth* the battle afar off.
- " 105. Their judges are *thrown down* by the sides of the rock.
 But the seventh year thou shalt *leave* it and let lie fallow
 He said; *smite* her down; so they *smote* her.
 When he *changed* his behavior.
 I am the Lord, I *change* not.
 And for the *repeating* of the dream.
 He *separated* (asunder) her and her maids.
- " 106. He rose nor *moved* for him.
 When the keeper of the house shall *tremble*.
 In the *sweat* of thy face shalt thou eat bread.
 All people *trembled* and feared before him.
 Men *tremble* and fear him.

- PAGE 106. It shall be nought but *terror*.
Thou shalt be a *terror* unto all the kingdoms of the earth.
- “ 107. The whole earth was of one *speech*.
Let us confound their *language* (speech).
The servant *told* Isaac all things.
Declare (speak) thou, that thou mayest be justified.
That they may *add* (speed) sin to sin.
To *add* drunkenness to thirst.
That *seek* after my soul to destroy it.
- “ 108. Thy word I have *hid* in my heart.
She could not longer *hide* him.
He *overlaid* the boards with gold
- “ 109. So that I *come again* to my fathers house.
Turn to us (restore), O God of our salvation.
The Lord hath *cast out* thine enemy: thou king of Israel
Thou hast *disposed* of room for it, and it took deep root.
For I have *disposed* (spent) of the house.
- “ 110. And didst *debase* thyself even unto hell.
He *bringeth low*, and lifteth up.
He shall *bring down* his pride.
- “ 111. He *covered* the house with beams,
It was *covered* with cedar above.
Unto the walls of the *ceiling* (to span).
And the *hidden* treasures of the sand.
There was a ruler's portion *reserved* (concealed).
Unto the *dung* gate.
He lifteth the needy from the *dunghill*.
Let me *be admitted* into one of the priest's offices.
They shall be *annexed* to the house of Jacob.
- “ 112. That *pourest* thy fury thereto.
They are *cast out* under the nettles.
That seek after my soul to *destroy* it.
Wilt thou also *destroy* the righteous with the wicked.
Separate thyself I pray thee from me.

- PAGE 112. Their wings were *stretched* (spread) upward.
Scattered abroad and *dispersed* among all nations.
- " 113. All my bones are *out of joint*.
All the workers of iniquity shall be *scattered*.
Upon my right rise the *brood* (youth)
His *fugitives* shall flee unto Zoar.
The people were *broken loose*; for Aaron had *let them loose*.
Avoid it (be far, Ger. *ferne*) pass not by it.
- " 114. *Stand* upon thy feet.
Stand not in the place of great men.
He *confirmed* the same unto Jacob for a law.
He shall take from you his *standing place*.
When the Almighty was yet *with me* (stood near).
Stand aside from him and pass away.
Let not thy heart *adhere* (stand asidē) to her ways.
- " 115. Whatsoever passeth under the *rod* (staff).
The *scepter* (ruler's staff) shall not depart from Judah.
He took three *darts* (shafts) in his hand.
As one of the *tribes* of Israel.
I would *extirpate* (waste) the remembrance of them.
I will *annihilate* evil beasts out of the land.
- " 116. I hate the doings of faithlessness (stealth).
That *turn aside* to lies (fall away treacherously).
But if thou hast *gone aside* (stolen) to another.
Or *offer a present* (stick to) for me of your substance?
Thou shalt not take a gift (bribery, Ger. *bestechung*).
Where the burl'd offering is *killed* (stuck).
Shall the flocks and the herds be *slain* for them?
- " 117. They *intruded* all abroad.
She *spread* bruised corn *thereon*.
I have *stretched out* my hands unto thee.
He *spreaded* the nations *abroad* and leadeth them.

- PAGE 118. Jacob *fixed* (fastened) his tent.
And *cast* (drove) them into the Red Sea.
And *smote* (stung) the pin into his temples.
And the rivers shall *stink*.
He hath *cast off* (loathed) thy calf, O Samaria.
Which king Ahaz in his reign *rejected*.
- “ 119. He *winnometh* (strew) barley (grain).
And *strewed* it upon the water.
Thou hast *scattered* us among the heathens.
Thou *strodest* to the king with ointment.
Thy *caravans* for thy merchandise.
Verily I will make thee *stride* for good.
- “ 120. The sinews of his thighs are *knit together* (strengthful).
They are *strong*, and come up on my neck.
- “ 121. A *mixture* after the art of the *perfumer* (grinder).
They *rubbed* (stroke) the mixture for the ointment (*balsam*).
Seven new *strings*.
Lengthen thy *corde*s.
They make ready their *arrow* upon the *string*.
- “ 122. That thou mayest live and *multiply*.
O Lord, how *manifold* are thy works.
Salomon's wisdom *excelled* the wisdom of all.
For thou hast *striven* with God.
In his strength he *strove* with God.
He had *power* over the angel and prevailed.
- “ 123. I will perform the *oath* (Ger. schwur) which I *sware*.
Then shall an *oath* of the Lord be between them both.
He *sware* to him concerning that matter.
They shall not gird themselves with anything that
causeth *sweat*.
In the *sweat* of thy face shalt thou eat bread.
- “ 124. We will *draw it into* the river.
Old *cast clouts*.
A *sweeping* rain which leaveth no food.

- PAGE 124. Why are thy valiant men swept away?
 With the *indignation* of his anger, and with the flame
 of a devouring fire.
 The sea ceased from her *raging*.
 I will *sweep thee away* and make thee shudder.
 The calf of Samaria shall be *broken in pieces*.
- " 125. And thy belly to *swell*.
 To make thy belly to *swell* and thy thigh to rot.
 Sweeter than the virgin-honey (*swimming honey*).
 Waters *flowed* (swam) over mine head.
- " 126. And the brass did *swim*.
 A scull *swam* on the surface of the water.
 They *fly away* as an eagle toward heaven.
 I would *fly away*, and be at rest.
 When I shall *brandish* (swing) my sword before them.
 Shall thine eyes *fly upon* (set upon) it?
- " 127. He *meteth* the waters by measure.
 I have *proportioned* (examined) the pillars of it.
 But the Lord *directed* the hearts.
 To him actions are *becoming* (belonging)
 Who hath *comprehended* the spirits of the Lord?
- How good and how *pleasant* (Ger. *genehm*) it is—
 How fair and how *pleasant* art thou.
 And the land that it was *pleasant*.
 Very *pleasant* hast thou been unto me.
 Let the *favor* of the Lord our God be upon us.
- " 128. Thou shalt rebuke (*teach*) thy neighbor
 He shall *teach* many peoples.
 They despised all my *teaching*.
 Thou hast *appointed* for thy servant.
 Lord, *chasten* me not in thine anger.
 I will *chasten* him with the rod of men.
 I will also give thee for a *light* to the Gentiles.

- PAGE 128. To be *enlightened with the light* of the living.
A man's wisdom maketh his face to *shine*.
- " 129. The law of the Lord is pure, *enlightening* the eye.
The Jews had *light* and gladness.
I will *tear up* thine adversaries.
How are they increased that *trouble* me!
Let him deliver me out of all *tribulation*.
An *adversary* (*tyrant*) and an enemy.
I will *glorify* them, and they shall be *small*.
I will turn my hand upon the *little ones*.
They are *brought low* but he perfecteth it not.
- " 130. But the Lord *hurled* a great wind.
The Lord will *hurl thee away* violently.
Thy life shall *hang in doubt* before thee.
He *hange*th the earth upon nothing.
His locks are *bushy* (curling, waving).
For wisdom is a *defence*, even as money is a *defence*.
They came under the *shadow* of my roof.
The Lord is thy *shade* (protector) upon thy right hand.
He lieth under the *shady* trees.
- " 131. I also will show mine *opinion* (idea).
I will take my *meditation* (idea) from afar.
For the Lord is a God of *knowledge* (ideas—Deus).
Thou desirest truth in the *thoughts*.
Who had put wisdom in the *thoughts*?
- " 132. With his stripes we are *healed*.
He *repaired* (restored) the altar of the Lord.
And the leaf thereof for *healing* (medicine).
It shall be *health* (thrifty) to thy muscles.
Thou shalt be like a *thriving* (watered) garden.
Thou shalt be *abundantly satisfied* (thriving) with the
fatness of thy house.
But thou broughtest us out to a *thriving place*.
Sufficient to restore it to him.
Thou shalt have goat's milk *enough* for thy food.

- PAGE 133. Hast thou found honey? eat so much as is *sufficient* for thee.
Turn thee aside from following me.
 He hath spoken *rebellion* against the Lord.
 I will not *throw away* mine integrity from me.
 He *threw away* all the idols.
 They *spied out* (turned about) the land.
 That ye *go not about* (turn) after your own heart.
 Which were of them that *traveled about* the land
 Besides that he had of the *tourists* (merchants?)
- " 134. Then their anger was *abated* toward him.
 Take fast hold of instruction, *let her not off*.
 For they be *idle* (slothful).
 His hands *became* feeble.
 He will *ruin* their altars.
- " 135. He *breaketh down* (thrust), and it cannot be built again.
Break (Ger. reissen) their teeth, O God!
 Lest they *break through* (obtrude) unto the Lord.
 I will raise up his *ruins*.
 But thou shalt utterly *thrust down* them.
- " 136. For the Lord will not *cast off* (toss) his people.
Reject not (toss aw y) the law off thy mother.
 They *break up* (desert) my path to my calamity.
 He hath *destroyed* me on every side, and I am gone.
 God shall likewise *destroy* thee for ever.
 But he was *plucked up* (tossed) in fury, and was cast
 down to the ground.
 Let him *not go* (tread) with us to battle.
 They that *go* (tread) on the sea in ships.
 Come, *tread* yea, for the winepress is full.
 He *treads* the nations in anger.
 Who *subdueth* my people under me.
- " 137. To *subdue* nations before him.
 He let me *tread down* by villains.
 Doth not the ear *try* words?
 To *discern* between day and night.

- Thou *provest* the reins and the hearts.
 I have set thee for a *wa'cher* among my people.
 They set up the *watch-towers* thereof.
 The forts and *watch-towers* shall be for ever.
 Thou mayest *watch* their way.
- 138. And mount Sinai was altogether in a *smoke*.
 He toucheth the hills, and they *smoke*.
 How long wilt thou *sweep off* (washed away) the prayer
 They shall thoroughly be *consumed* (wash away).
 For my days are consumed and *washen away*.
 They are waxen fat, they *shine*.
 His belly is as *bright* ivory.
Bright (glittering) brass.
- “ 139. The fire causeth the waters to *boil* (swell out).
Swelling out (waving) in a high wall.
 A boil breaking forth with *blains*.
 Their glory shall *fly away* like a bird.
 For it is soon cut off, and we *fly away*.
 He shall *fly away* (Ger. *verwehen*) like a dream.
- “ 140. Ye shall *enheighten* (cause to wax) her palaces.
 The top of the *summit* (hill).
 The slopes of the *hill*.
 And they had *possessions* therein.
 When the Philistines *overpowered* him.
- “ 141. He *digged* and gathered out the stones.
 He *digged* (stick in) under the olives.
 The king sealed it with his own *signet* (engraving tool).
- “ 142. Like the *engravings* of a signet shalt thou *engrave*
 the two stones
 He that spareth his *rod* hateth his son.
 So shalt thou *put away* the evil from the midst of thee.
 And *take you away* (waste) from the earth.
 And let it *feed* (consume) in another man's field.
 I have *brought away* the hallowed things out of mine house

- PAGE 142. They are a *trouble* (burden) unto me.
Your *cumbrance* (charge), your burden and your strife.
- " 143. I am *bent* (perverted) and bowed down greatly.
I *perverted* that which was right.
For they have *perverted* (weave) their way.
I will *overturn* (entwine) it.
When thou wast *faint* and weary.
In a dry and *weary* (debilitated) land.
My soul is as a *weary* (enervated) land.
Thou hast not given water to the *weary* to drink.
- " 144. Thine *eye* shall not pity.
His *eye* shall be evil toward his brother.
Moses also was *displeased* (his eyes wept).
- " 145. Who *coverest* thyself with light as with a garment.
The rain also *filleth* (wetteth) the brooks.
And make thee *move restless* (ramble about).
The people *flew eagerly* upon the spoil.
Let the waters under the heaven be *gathered together*.
The *gathering together* of the waters called he seas.
- " 146. Because it has *pleased* (will) the Lord to make.
Moses was *content* (willing) to dwell with the man.
Be *content*, I pray, and tarry all night.
I *was willing* (would) to speak unto the Lord.
Would God *that we had been content* and dwelt beyond
They shall *serve* them; and they shall *afflict* them.
He *afflicted* my strength in the way.
Let God *gain* the peace of Pharaoh.
And they let *gain* (win) the earth.
And the earth let *gain* (win) the corn.
But money *gains* (winneeth) all things.
- " 148. For the day *declineth*.
All our days *passed* (vanish) away in thy wrath.
He hath *cast out* thine enemy.
He *turned* (wound) tail to tail.

PAGE 148. Make us glad according to the number of days where-
in thou hast *afflicted* us.

To *afflict* (pain) them with their burdens.
It is good for me that I have been *afflicted*.

" 149. *Tie* them (wind) about thy neck.
I would it *writhe* (wind) as a crown to me.
Her food, her raiment, and her *duty* of marriage (wont).
And his *dwelling place* (Ger. *wohnung*) in Zion.
Lord, I have loved the *habitation* of thy house.
Thou hast made the most high thy *habitation*.

" 150. And the priest shall *lay them in order*.
And they *set* the battle *array* against them.
Ordered (worked) in all things and sure.
And taught him in the *maxim* (work) of judgement.
Thou wilt show me the *rule* (work) of live.
Which *worked* in company with malefactors.

" 151. Saul and his men *compassed* David *round about*.
With favor wilt thou *surround* him, as with a shield.
Thou hast *crowned* (wreathed) him with glory and honor.
With the *crown* wherewith his mother *crowned* him.
Children's children are the *crown* of old men.

" 152. But a companion of fools shall be *broken* for it.
He that is surety for a stranger shall *smart* for it.
Wherefore *dealt ye so ill* (wrong) with me?
And the Egyptians *evil* (wrong) *entreated* us?

" 153. Write in it with a man's *pencil* (writing).
He fashioned the gold in *mould*.
He fashioned two talents of silver into two *formes*
The wimples (shawls), and the curling *pins*.
All the *sacred* scribes (writers, hieroglyphist)

" 154. *Scurvy* or scabbed.
The river of Kishon *swept* (grasped) them away.

PAGE 154. The feet of the beast are *scraping* (scrawling).
with a stone or with his *fist* (griper.)

“ 155. Isaak *trembled* very exceedingly.
We have heard a voice of *trembling*
Ye shall lie down and none shall make you *afraid*.
But these are come to *fray* them (to make writhing).
The *fear* of man bringeth a snare, but whoso putteth
his trust in the Lord shall be safe!

